

THE
AMERICAN AND FOREIGN
CHRISTIAN UNION.

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No. 3.

We beg leave to invite the attention of our readers to the following document, which the Executive Committee of the Society have addressed to its friends and patrons. We hope that it will receive the serious consideration of all our subscribers, and elicit a favorable and liberal response. Our Magazine goes to more than twelve thousand families, and will probably be read by three or four times that number of individuals. How many among them could aid the Society in this time of its great need, by forwarding, each, a dollar, two dollars, five dollars, ten dollars, or more! The Committee will be most thankful to receive, by mail, whatever sums our friends may be able and disposed to send. Very many of our subscribers, by making a little effort to engage others to coöperate with them, might send one of the sums named above, or some other, in the shape of a note on some good bank. So well established, and so safe are the mails of our country, that there is almost no risk in transmitting money by that mode of conveyance. We take the liberty of making these suggestions, with the earnest hope that many of our friends will have the kindness to do what they can, to enable the Society to meet the numerous and pressing demands from abroad, for that help which is evidently very greatly needed. May He, in whose hands are all hearts, dispose all to do what they can, and to "come up to the help of the Lord, to the help of the Lord against the mighty."

**An Appeal to the Friends of the American and Foreign Christian Union, by
the Executive Committee.**

The Executive Committee of the *American and Foreign Christian Union* would most respectfully, but earnestly, beg the attention of the friends and patrons of the Society to the following statement and appeal.

It is well known to you, dear brethren, that *The Foreign Evangelical Society*, *The American Protestant Society*, and *The Christian Alliance* were united, last May, in a new Society, which bears the above-stated name, and which has undertaken the work, and assumed the responsibilities that formerly appertained to the three. The new Society entered, at once, with vigor upon the prosecution of its great work of diffusing the Truth among the Papal population of our own country, especially that of a foreign origin; and the Commit-

tee are happy to be able to state that they have now nearly thirty Irish, German, French, Spanish, Portuguese and Italian laborers, successfully at work at important points in our country. Scarcely a month has passed away since the union of these Societies, without some addition being made to the list of its laborers in the Home Department. And God has signally blessed the labors of those who have been employed.

But the Committee feel constrained to say, that they are much concerned lest the foreign portion of the field of their labors may suffer. And in fact nothing can prevent this but the most vigorous exertions on the part of the friends of the Society. It will be necessary to raise for this department of the Society's operations, at least the sum of fifteen thousand dollars before next May, in addition to what is needed for the Home field, which will not be less than five thousand dollars. To do this, we shall need the prompt and liberal aid of all our friends. Within the last few weeks, and even within the last few days, the Committee have received the most urgent appeals from France, Italy, Belgium, Ireland, Canada—appeals which must be responded to in a liberal manner. God is opening, every year, many doors for the entrance of the Truth into those countries, notwithstanding the efforts of Antichrist to prevent our efforts. The Committee are confident, that if all those who are favorably disposed to the Society could read the letters which they have lately received from the countries just named—many of which contain facts that cannot now be safely published—there would be no want of the means to meet the demands which these appeals contain.

Help, too, is needed for down-trodden Hungary, and for the vast, but benighted Empire of Russia, to scatter in both the messages of eternal life. And there is Mexico on our borders, and Granada, Chili, Brazil, and other portions of South America, in which much may be done, and for attempting which the Committee are fully prepared, if the means should be furnished.

In common with other Societies, *The American and Foreign Christian Union* felt the paralyzing influence of the *cholera* during the summer. In addition to this, the bringing to this country of so many hundreds of exiled Portuguese Protestants—driven from Madeira by persecution—their support in N. York for so long a period, last summer and autumn, (on account of the general prevalence of the *cholera*,) and their removal to Illinois, not only imposed a very heavy burden upon the Society, and occupied much of the time of one of its Corresponding Secretaries and some of its agents, but also diverted no inconsiderable amount of funds which would have been otherwise received for the Society's ordinary and peculiar work. But now this embarrassment has passed away in a good measure, and the Committee would devote their energies to the appropriate work of the Society with redoubled vigor. To be enabled to do this, they would make an earnest appeal to the friends of the Society, and of the cause which it seeks to promote. Brethren and friends, give us your prompt and generous aid. Such aid will enable us to meet the very pressing calls

which are made upon us from our Christian friends abroad for help, in this the time of their need. Whatever you can do, be so good as to do it soon.

THOMAS DE WITT, *President of the Society.*

THEO. FRELINGHUYSEN, *President of the Board.*

JOHN DOWLING,	}	<i>Members of the Executive Committee.</i>
J. P. THOMPSON,		
E. L. BEADLE,		
JOHN ROBINSON,		
THEO. DWIGHT,		
G. B. CHITTENDEN,		

R. BAIRD,	}	<i>Cor. Secretaries.</i>
H. NORTON,		
M. DE MOTTE, <i>Treasurer.</i>		

The Waldenses.

In the last number of the AMERICAN AND FOREIGN CHRISTIAN UNION, we gave a "Letter from the TABLE of the Waldensian Synod," containing an earnest appeal to our American Churches for help. That appeal, we are happy to say, has not been made in vain—as we shall show in another place.

This people should be dear to the hearts of all who love the Lord JESUS CHRIST in all parts of the world—for two reasons: first, for the heroic and long-continued struggles which they made for the preservation of the TRUTH, when Rome, having triumphed over the Albigenses in France, and the "Brethren" in Bohemia, maintained her cruel domination in all the rest of Western Christendom; and, second, because they have evidently been preserved from destruction for the accomplishment of a great and good work in both Italy and France.

On this account we think our readers will be pleased to gain as much information respecting them, as the limits of our work will permit us to give. We have, therefore, concluded to occupy a number of the pages of the present volume with brief notices of this people—their country, history, character, religious economy, present religious state, most remarkable localities and scenes, &c. In the present number the reader will find a well executed map of the country which this wonderful people inhabit, as well as a description of its chief geographical features. In a succeeding number we shall give a short history of these noble defenders and "witnesses" of the Truth, with a view of LA TOUR, their chief town, and a notice of their College and Hospital, both of which are situated in that place. In other numbers we shall give views of Pra del Tor, La Basille, and Prali, which are among the most interesting localities in the mountain home of this poor, but heaven-preserved people.

By pursuing this course, our readers will have, at the end of the year,

much important information respecting a people, who, we are sure, will have much to do, at a future and no distant day, in the regeneration of the northern portions of Italy, as well as the south-eastern parts of France. The interest of these sketches will be greatly enhanced by the striking illustrations which will accompany them. In the present number we give a map of their country, as without this our readers would have but an imperfect conception of the home of these excellent people.

COUNTRY OF THE WALDENSES.

There is every reason to believe that in the middle ages of Christianity—say in the eighth, ninth, tenth, and eleventh centuries—the number of those who maintained the *Truth as it is in Jesus*, in the valleys, amid the towering Alps, was very great. It is said, that at one period there were as many as eight hundred thousand living in the numerous and deep valleys which lie in both the eastern and western sides of that great mountain range. But persecution and war succeeded in reducing them to the limits which they now occupy—a small country on the Italian side of the Alps, bounded on the east by the plains of Piedmont, and on the west by the eastern borders of France and Savoy. The greatest length of their country, from south-east to north-west, is about twenty-two miles; its width, from north to south, scarcely exceeds fifteen. This little territory lies wholly in the mountains, and is distant some twenty five miles from Turin, the capital of the kingdom of Sardinia. It lies nearly in a south-west direction from that city.

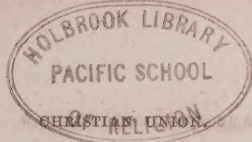
The reader will, therefore, perceive that the Waldenses are *Italians*. As they are called *Vaudois* in French, some persons, in this country as well as in England, confound them with the inhabitants of the *Canton de Vaud*, in Switzerland, who are also called *Vaudois* in French, but who occupy a country that is at least one hundred and fifty miles distant from that of the Waldenses.

The country of the Waldenses lies wholly within the Alps. By an inspection of the accompanying map, the reader will perceive that the southern part of their country is drained by a small river, called the *Pelice*, into which many smaller confluent fall from the north and the south, the most considerable of which is the Angrogna, which unites with the Pelice a little below the village of La Tour, which may be called the *capital of the Waldenses*.

VALLEY OF LUSERNE.

In the valley of Luserne, just below the eastern lines of the Waldensian territory, lies the Italian town of Luserne. This town is of considerable size, and is famous for its markets, held several times a year, which are much frequented by the Waldenses who live within the range of the Valley of the Pelice—commonly called the *Valley of Luserne*—and its branches.

This is the finest part of the country of the Waldenses. Within its limits lie several of the best of their fifteen parishes. Just as one enters the Val-



ley of Luserne—which is nearly two miles wide at the mouth, and gradually diminishes in breadth, till, at the distance of ten miles up in the mountains, it becomes of no considerable width—lies, in the north side of the valley, the parish of *St. Jean*, which has about two thousand three hundred and fifty inhabitants, and in which the village of *St. Jean* is the only place of much note.

A mile or two higher up the valley is the parish of *La Tour*, which has a population of nearly two thousand five hundred. This is one of the finest parishes of the Waldenses, but the number of Roman Catholics in it is far greater than in any other parish, for reasons which we shall give in another place.

Higher up the valley still, lies the parish of *Villar*. And at the head of the valley is the parish of *Bobi*;—the former having a Waldensian, or Protestant population, of nearly two thousand seven hundred, and quite four hundred Roman Catholics; and the latter, fifteen hundred and forty Protestants, and seventy or eighty Romanists. The alluvial plains in these parishes have often suffered from the sudden and tremendous freshets which sweep down the Pelice and its branches. This whole valley, from *St. Jean* up to the highest point in it, has been the scene of many most wonderful events. Most of its numerous villages and hamlets have been “baptized with blood,” and have witnessed heroic combats.

VALLEY OF RORA.

In the most southern edge of the country of the Waldenses, lies the parish of *Rora*, in the valley of a confluent of the Pelice. This parish has a population of seven hundred and twenty-five, of whom about forty are Roman Catholics. This truly mountain parish has a history, and a very remarkable one. It was among the people of this parish (where bloody scenes of persecution occurred in 1655, under the reign of one of his ancestors,) that Victor Amadeus, the Duke of Savoy, found protection in the beginning of the eighteenth century, when driven by the French from his capital—the wolf compelled to find shelter with the lamb! Upon quitting his place of safety, he gave his silver goblet, or drinking cup, to the family whose hospitality he had enjoyed. This cup descended as an heir-loom in that family, till Durand Canton, its last possessor, was compelled by poverty, a few years ago, to sell it.

VALLEY OF ANGROGNA.

Immediately north of the Valley of Luserne, lies the Valley of *Angrogna*, whose torrent-stream falls into the Pelice below *La Tour*. This valley may be called the “holy valley” of the Waldenses. It was in this narrow and easily-defended valley, that they were often compelled to take refuge during their many wars with the dukes of Savoy, in defence of their rights. High up that valley, at a distance of eight miles from *La Tour*, is the village or hamlet of *Pra del Tor*, where, in ancient times, the Waldensian synod often held its

meetings, and where, too, was their "School of the Prophets." This valley constitutes one parish, and has a population of about two thousand seven hundred and fifty souls, of whom more than six hundred are Roman Catholics. There are two Protestant and two Roman Catholic places of worship in the valley. In no part of the Waldensian territory have more memorable occurrences taken place than in the valley of Angrogna.

VALLEY OF CLUSONE.

On the northern side of the country of the Waldenses flows the Clusone, which forms their boundary in that direction for a considerable distance. The lowest parish in this portion of their country is *Prarustin*—a very fine one—having a population of more than two thousand four hundred Protestants, and sixty or seventy Roman Catholics. This is one of the most fertile districts of the Waldenses. It has two churches.

Above this parish lies that of *St. Germain*, which takes its name from a pleasant village on the river. This parish is exceedingly mountainous, and the population is not great. But the next parish above, that of *Pramol*—having one thousand three hundred and fifty Protestants, and one hundred and fifty Romanists—is still more mountainous.

On the northern bank of the Clusone lies an admirable road, which Napoleon made, and which, commencing at Pignerol, passes through the village of Perouse, and the strong fortress of Fenestrelle, crosses Mount Genevre into France, and descends in the valley of Durance, by the cities of Briançon, Embrun, &c. This was the most frequented route from Italy into Gaul in the times of the Romans, and it is probable that Irenæus, and other Christian Missionaries, often pursued it. Some suppose that both Julius Cæsar and Hannibal passed this same route.

VALLEY OF ST. MARTIN.

Opposite to the Roman Catholic town of Perouse, the Germanesca, which flows through the Valley of St. Martin, falls into the Clusone. The first parish in this valley is that of *Pomaret*, which takes its name from a very pleasant village, which stands at the junction of the two rivers just named. It has a population of more than one thousand five hundred Protestants, and two hundred Roman Catholics. There is here a good Grammar school, and a Dispensary.

The next parish in this valley is that of *Ville Sèche*, very mountainous, which has a population of nearly two thousand five hundred souls, of whom, eight hundred are Roman Catholics.

Above *Ville Sèche* lie the parishes of *Maneille* and *Macel*: the former has only seven hundred inhabitants, of whom two hundred are Roman Catholics; and the latter one thousand and forty, of whom about two hundred and fifty are Roman Catholics.

In the upper part of the parish of Macel stands the hamlet of *Basille*, on the left bank of the torrent, opposite the famous high cone-shaped mass of rocks, called *Balsi*. It was on this *natural fortress* that Henri Arnaud, with a few hundred Waldensian soldiers, made such a wonderful defence in the winter of 1689–90 against twenty-two thousand French and Savoyards, of which we shall speak at another time.

On the south-western branch of the Germanesca lie the two highest, most dreary, poorest, and most dangerous parishes of the Waldenses—those of *Rodoret*, containing less than seven hundred inhabitants, of whom one hundred and fifty are Roman Catholics; and *Prali*, which has about eight hundred inhabitants, of whom no more than about a dozen are Roman Catholics, who have a small chapel at the village of Prali, whilst the Protestant church is at Guigot, two miles higher up in the valley. The inhabitants of these parishes are dreadfully exposed to *avalanches*.

It is difficult to give an American, who has never seen any mountains which have much resemblance to the Alps, a vivid and clear idea of the wonderful country in which the Waldenses live. The lower, or eastern mountains of their country are, for the most part, far higher than any which we have in our country. Whilst those in the upper, or western part, are indeed stupendous. On the lower sides of all these mountains there are trees, excepting where they are composed of such perpendicular masses of rocks that the roots of no tree can find a foot-hold. At the height of three or four thousand feet nothing but bushes is seen growing among the rocks. At the height of five or six thousand feet there is considerable grass growing in spots. It is up to these *alps*, or *grassy spots*, that the Waldenses drive up their cattle, sheep, and goats, and pasture them for three months in the summer, whilst those who take care of them, and make cheese and butter, live in *chalets*, or temporary huts. The summits of the mountains above are masses of greyish rock, and are often covered with snow as early as September. Indeed, in the ravines and crevices of these summits, especially in a northern exposure, snow lies the whole year. The top of *Mount Viso*, on the southern boundary of the country of the Waldenses, is nothing but a mass of snow both summer and winter. In the upper valleys, the winters, which are often tremendously severe, last eight months, and sometimes nine!

In the lower valleys there is some excellent land, a large portion of which is, alas, in the hands of Roman Catholics. In those valleys the people in easy circumstances, occupy in the larger and better villages, houses built of brick, or stone, and *stuccoed*, or plastered outside. In the upper valleys they live in poor, little stone houses, which are extremely uncomfortable, often having stone floors, very small windows, and every way cheerless and dreary. In the extremely cold weather the people often betake themselves to the stable, and sit down among the cattle and sheep—the women knitting, and the men making baskets, &c.—the live-long day, kept warm by the genial warmth of the animals.

In the lower valleys they raise rye, a little wheat, flax, some vines, potatoes, &c. In the upper valleys there is but little ground that can be cultivated—here and there patches on the mountain sides. In many places stone walls are built, to form terraces, in order to create small areas for raising potatoes. The chestnut tree, which grows abundantly in their lower valleys, furnishes much of the food of the poor people. The fruit of that tree, in Italy, is far larger than it is with us. Roasted, and ground up with rye, the chestnut makes better bread than many who have not seen it would imagine. And as the poorer Waldenses bake their bread but once a year, they are not likely to consume so large a quantity of that article as we do.*

There are few people among the Waldenses who possess much property; the greater part are very poor. They are an industrious, frugal, contented, excellent people. We have seen much of them. They are very civil, and even polite in their manners. We never saw one of them begging. They are kind to their Roman Catholic neighbors, and speak well of them.

The number of these people is about twenty-two thousand. The number of the Roman Catholics living in the same country is rather more than four thousand, and is constantly but slowly increasing. There are as many Roman Catholic churches and chapels as there are Protestant places of worship; whilst the Romish clergy, including the monks in a monastery at La Tour, probably exceed the number of the Protestant pastors. But on this point we shall have more to say in another number. We have not intended to do more in this than to give some description of the country in which these excellent people live. Of their *history* we shall say something in our next.

We will only add, that the reader will see in a corner of the map the beautiful *coat of arms* of the Waldenses—a *lamp surrounded by seven stars*—and the very appropriate motto, *LUX LUCET IN TENEBRIS*, (the light shineth in darkness,) forming the border. Could anything be more proper for this wonderful people, who so long shone “*as lights in the world, holding forth the word of life*,” when darkness, worse than that of old Egypt, enveloped the rest of Christendom?

Letter to the Rev. Dr. Candlish, of Edinburgh, Scotland, by one of the
Corresponding Secretaries of the Society.

No. II.

MY DEAR DR. CANDLISH,

I proceed now to the consideration of the reasons—some of which I submitted to the meeting, in Edinburgh, to which I referred in my first letter—

* To many, this statement may appear incredible; it is, nevertheless, true. Amid those high mountains, with their pure atmosphere, it is easier to preserve well-baked bread than it is with us. The peasants in the north part of Sweden bake their bread twice a year

why the Protestants of Great Britain, of the United States, and of the rest of the Protestant world, should direct their greatest energies to the propagation of the Truth in the Papal world, wherever the way is open for it.

For the present, let it be taken for granted—what I shall attempt to prove in another letter—that many parts of the Papal world are open for the entrance of what we, as Protestants, believe to be the TRUE GOSPEL, and for the recommencement of the Reformation of the Sixteenth Century.

1. The first argument for the vigorous prosecution of the work in Papal lands which I would employ, is derived from the example of the Apostles. The Saviour's last command to these men was: *Go ye into all the world, and preach the Gospel to every creature.* This was certainly explicit enough—nothing could be more so. Their commission embraced the whole earth, with all its various nations, speaking many languages, and in every possible condition—from the most debasing barbarism, which involved the greatest part of mankind, up to the most refined civilization of Greece and Rome.

And where did these men begin their mission? They were a little band, and the wide world was before them, with nothing but the Spirit and Providence of their ascended Master as their guides. According to His command they began at Jerusalem; and soon spread the tidings of salvation throughout their native land. In a few years they were led by the heavenly guides, just mentioned, to extend their labors beyond the narrow limits of Palestine. And whither then did they go? They went into Syria, into the Valleys of the Euphrates and the Tigris, into all Asia-Minor, into Macedonia and Greece, into Italy, into Egypt, and probably into Spain and the south part of France. In a word, their first, their greatest efforts were made to carry the Gospel into the most civilized portions of the great Roman empire, which then embraced the entire civilized world. Of this any man will be convinced by reading the *Acts of the Apostles*.

Why did these men pursue this course? There were barbarous countries enough in the northern, middle, eastern and southern parts of Asia; in the middle and northern parts of Europe, and in the middle and southern parts of Africa. Why did they, then, direct their first efforts to the most civilized countries of that day? It was because their Master knew—if they did not—how important it was that His religion should be early planted and firmly established in all those countries (and first of all in the most important centres of influence in each) in which there was most of civilization, of learning, of the arts and sciences, of philosophy, of commerce, of every thing which gives the people of our country an influence over those of another.

And what was the result? It was that Christianity early gained a foothold in all the great cities of the countries just named, spread thence into more remote parts, until, at the end of three centuries—notwithstanding the dreadful persecutions which it encountered—it reached the remotest limits of the Roman Empire, with its hundred and twenty millions of inhabitants, and

established itself on the throne of the Cæsars. But, if instead of commencing its career at the centre, as it were, of the civilized world, it had begun at the circumference—amid the barbarism of the confines—what long ages must have passed before it had achieved the conquest which it did!

Should we lose sight of this example in our efforts to convert the world? We live in a wonderful day. The whole world—Pagan, Mohammedan, Papal, is opening to receive the Gospel. Countries and nations which could not be reached by its influences a hundred years ago, fifty years ago, and even ten years ago, are now opening to prudent and well-directed efforts to propagate the Truth in them. Never, in the history of our race, has the world seen any thing like what is now going on. I do not stop to inquire into the *causes* of all this—it is not necessary I should. The *fact* is what we have now to deal with.

Under these circumstances, since we have neither men enough, nor money sufficient, to carry the Gospel immediately to all the portions of the human race, ought we not to make a wise use of what we have? Ought we not to direct our efforts to the most important centres of power, to those nations which are exerting the greatest influence in the world; to nations which, when they shall have received the Gospel, can do the most to impart it to others that may be still destitute of it? This would certainly seem to be a dictate of common sense.

If that be so, whilst we should prosecute with vigor the work of sending the Gospel to the Heathen and the Mohammedans, as fast as God opens the way, we should certainly carry it into Papal nations, some of which exert an incomparably greater influence upon the rest of mankind than any Pagan or Mohammedan country. And yet we have been too long going round, or going over, the Papal nations, to reach those which are Pagan, and leaving them (Papal nations) in almost as deplorable a degree of ignorance of the true Gospel as the Heathen themselves.

This cannot be a wise policy. Not so does Rome act. Whilst she is doing something to spread her religion among Heathen and Mohammedan nations, her greatest solicitude, her greatest efforts are bestowed upon Protestant countries—upon Great Britain and her colonies, and upon these United States of North America. She is wise, very wise in all this. She knows how desirable it is to subvert Protestantism in its strongest holds. Even Rome sets us an example.

2. If we would succeed in spreading the Truth among the Heathen and Mohammedan nations, it would seem absolutely necessary to attack Rome also, and subvert her power in her own domain; for until this be done, she will do all she can to overthrow our missions among those nations. She will plant a mission wherever we plant one, as the history of her efforts in the Society Islands, the Sandwich Islands, the Western coast of Africa, and other places, abundantly attest. She hinders us even on heathen ground, and this is the most of what she is doing in that direction.

3. The best interests of Protestantism in almost every part of its own domains, especially is this true of Great Britain and these United States, and to some extent of Germany, require that we should, in earnest, take up and prosecute the work of carrying the Gospel into all portions of the Papal world that are accessible. We have acted on the *defensive* long enough. Rome would, indeed, have us continue this course, but we cannot afford to do it. It is better, it is cheaper, it is easier to invade, in this warfare, than to be invaded. I would meet Rome in her own domain, and if possible, in the "Eternal City" itself, rather than on the confines of that domain. She is weakest near at home. She is there perfectly understood by all well-informed people. She has there exerted all her blighting and accursing influence. With us, in the United States, she prates about liberty, about the rights of the people; even about the rights of conscience, and about the education of the masses. Has she been in the habit of talking thus in Italy, in Spain, or in any other country where she has had her own way? No, verily, no! But here, in these United States, she dares to talk in this way, and among our Protestants, who are, many of them, very ignorant of the true character of Romanism, she finds persons who are credulous enough to believe her assertions. She cannot do this very readily in her own domain. She dare not do it.

It may truly be said that the best interests of England and these United States are deeply concerned in the spread of the Truth in Papal lands. What could prove a greater blessing to the former than the conversion of Ireland to the true Faith? And what a blessing to the latter, if not only Ireland, but all the Papal portions of the Continent and of this western hemisphere were to receive the true Gospel! The stream of emigration from the Old World—a very large portion of it from Papal nations, which is reaching us is immense, and threatens to produce the most serious consequences. Can we be indifferent, therefore, to the conversion of the Papal world? Rome is raising and expending vast sums, annually, to spread her corrupt doctrines in the British realm, and in the United States. Ought not British and American Christians to do as much, and far more, to spread the Truth in her domains? I am sure you will agree with me in saying that they ought. If the hundreds of thousands of emigrants from Europe, who are now annually flocking to my country, were all enlightened Protestants, I could have no fears for the stability of its political and religious institutions. And if Ireland were like Scotland, in its religious faith, what a load of deepest solicitude would be removed from the minds of British Christians and patriots! In my humble judgment, we shall never see either the one or the other of these desired blessings, until the Protestants of both countries wake up to discharge, with all their energies, the *duty* of carrying the Truth into all Rome's great domain, and give her something else to do besides sending her Missionaries, of various sorts, among us. In a word, whilst I would by no means neglect (as you will learn hereafter) the work of saving Romanists that are already among us, and the tens

of thousands who are arriving almost daily, I would carry the war, if I may use the expression,—not a war of violence and blood, but of love and truth,—into the country of the enemy. That this can be done I will try to show in my next.

With great respect, I am yours truly,

R. BAIRD.

The Vicar of Esto, or the Spanish Confessor in the Nineteenth Century.

The following notice of one whom the Truth had emancipated from the errors of Rome, appeared lately in the columns of the *New-York Observer*:

Juan Antonio Solano was a native of Verdun in Aragon. While at the University he studied the philosophy of Aristotle, and the scholastic divinity. He was a devout son of the Romish church, and having become an ecclesiastic, he was appointed Vicar of Esto, in the diocese of Java.

He had naturally an inquisitive and inventive mind, and though he was ignorant of the Baconian method, he made no small progress in mechanical philosophy. He invented several implements for facilitating the labors of the husbandman, and in various ways employed his inventive powers in promoting the temporal prosperity of the people committed to his care.

At length he was visited with a severe illness, which rendered him a cripple for life. Being unable to resume his active pursuits, he devoted himself to theological studies. It happened that his small library contained a copy of the Scriptures. One day he was led to open it, and he soon became interested in what he read. He laid aside the scholastic divinity, and spent all his time in the study of a book which had hitherto been entirely neglected. The consequence was, a gradual change in his religious views, which ere long became substantially those which are held by the leading Protestant churches.

He was sensible that he could no longer teach the doctrines, and observe the rites of the church at whose altars he

was appointed to officiate. He was not disposed to conceal, for a moment, the change which had taken place in his opinions. He drew up a statement of his views, and submitted it to the bishop of his diocese. The bishop paid no attention to his communication. He then laid his statement before the theological faculty of the University of Saragossa. The professors did not attempt to refute his positions. There was for them a more easy, if not a more excellent way: it was to refer the matter to the Inquisition. The consequence was, that he was arrested and thrown into the prison of the *holy tribunal* at Saragossa. This, in the infirm state of his health, was almost the same as sending him to his grave.

By the aid of his friends he succeeded in escaping from the prison, and in reaching the nearest town in France. There, in comparative safety, he considered what course duty required him to pursue.—Should he flee to England, or to America, where he was sure of the sympathy of Protestant hearts, and where the familiars of the Inquisition could not reach him? Or should he return to his flock, and bear testimony to the truth in face of death? He decided to do the latter. He returned to Esto, and was soon again in the power of those from whose prison he had so recently escaped.

When summoned before that terrible tribunal, he made a frank avowal of his opinions, and declared that he had not derived them from Protestant books, but from the Word of God alone. He declared that the Bible was the sole rule of faith and practice—he denied the infallibility of the Church—he affirmed that purgatory was a human invention. The tri-

bunal, after going through the ordinary forms, decided that the prisoner should be delivered over to the secular arm.

Arce, the inquisitor-general, (who was suspected of infidelity,) was averse to an execution by fire during his administration. He accordingly prevailed on the council to order a new trial. The result was the renewal of the former sentence.

Arce made another effort to avoid the necessity of an *auto de fe*. He caused an inquiry to be made respecting the mental sanity of the prisoner. A physician was found who pronounced him insane; but when closely questioned as to the grounds of his opinion, he could assign no other than that the prisoner had published opinions different from those of his brethren.

An effort was then made to induce Solano to retract his opinions. The effort was vain; all arguments drawn from the decisions of Popes and Councils had

no weight with one who had learned to rely solely on the Word of God.

In the mean time he was taken ill of a fever, and it soon became manifest that his life was drawing to a close. Great efforts were made to win him back to the Church, but without success. He thanked his attendants for their efforts in behalf of what they supposed to be his salvation, but assured them that he could not recant without offending God, and betraying His truth. When he was near his end, the physician informed him of his danger, and exhorted him to avail himself of the few moments that remained, to become reconciled to the Church. "I am in the hands of God," said the prisoner, "and have nothing more to do." In a short time he was released from his sufferings, and the persecutors were robbed of their victim. This was in the year 1805. The last Spaniard who was actually committed to the flames perished at Seville in 1781.

HISTORICUS.

(Continued from last number.)

Account of a discussion which took place in the month of July, 1848, between a Missionary-Evangelist of the American and Foreign Christian Union, residing in the village of B—, and the Roman Catholic Priest of M—, at the town of B—, — county, New-York.

Priest. If we pray to the saints, we pray to them as being the friends of God; but we do not grant them an entire confidence, it is not a sin to pray to the friends of God.

Missionary. Since God has not commanded it, and it is contrary to the laws of JESUS CHRIST, the only Mediator recognized and established by the law of God, between God and men, it is evident that it is a sin, and a great sin; since it turns immortal souls from the only way by which they can come to the Father; which way is revealed to us in St. John, 14 : 6, where JESUS says, "I am the way, and the truth, and the life; no man cometh unto the Father but by me." As to what you say that you do not put entire confidence in the saints, why then in your chaplet, which you say I ridicule, do you address ten prayers to the Holy Virgin for one to God?

Priest. It is false; we do not pray any more to the Holy Virgin than to God; we believe in God, and we pray to him. No, my children, we do not pray any more to the Holy Virgin than to God; it is thus that this man calumniates our religion; go seek your church in the clouds, Mr. M—, and do not trouble my flock.

Missionary. Is there a rosary here? They brought me one. I took it and showed the ten heads to the priest, asking him if they did not say an *Ave Maria* upon each of these ten, and a *Gloria Patri*, or a *Pater Noster*, upon each of the beads which separate the tens; consequently, he recited ten prayers to the Holy Virgin for one to God, and rendered ten times more honor to the creature than the Creator.

Priest. It is not so.

Missionary. Tell us, then, how you repeat the rosary; teach your people your new method. The priest did not make any reply. I then addressed myself to a woman among the audience, and asked her if the manner which I had just shown was not that in which the Romanists were accustomed to repeat the chaplet. At this moment the priest darted a glance at her, who replied, "No, we say a *Gloria Patri*, a *Pater Noster* upon one bead, and a *Ave Maria* upon the next, and so on." Then another among the audience said, "It is not so, it is as Mr. M—— has said, that we have always recited the chaplet, and it is thus that we have been taught from our infancy." I turned to the priest and said to him, Is it possible that the spirit of darkness which hardens your heart, occupies so large a place in the hearts of your people! It is the best proof of the falseness of your doctrines, since, in order to defend them, you are obliged to change them.

Priest. Mr. M——, you do not understand anything about our religion, I have already told you, and I tell you again, go seek your church in the clouds. When you read in a book, is it not the letters which make you understand the words which you read? so it is in the chaplet, it is the book of the ignorant, the beads are as the letters in a book.

Missionary. (Showing a bead of the rosary.) In that case, have the goodness, sir, to tell me what word this bead represents. The priest evaded the question by telling me still go seek my church in the clouds, and saying that he had the power to chase away all the devils, and that all the ministers of America would yet be confounded by him.

Missionary. Sir, you have the power of chasing away the devils from without, and can you chase one out of your own heart? You can confound all the ministers of America, and you cannot extricate yourself from a dispute with the least of them. Truly, I do not understand you any longer. But, reply to my question, since the beads of the chaplet are as the letters in a book, what word does this bead represent? The priest eludes the question still by taking a crucifix, and pointing it to me, saying, "Here is your God, Mr. M——, but you reject him."

Missionary. God forbid! My God is living, and He is not wood and brass, He is Spirit and Truth.

Priest. (With eagerness, and as if to rectify his mistake.) At least, it is the representation of Him. You do not like it, but we love to see continually before us the resemblance of JESUS CHRIST dying upon the cross for us.

Missionary. But God has said, "Thou shalt not not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them." To whom, then, will ye liken God, or what likeness will ye compare unto Him?

Priest. But your Bible is false, it is the Bible of the devil. Perhaps there is something good in this Bible, but it is a Protestant Bible, I do not know it.

Missionary. My friends, my Bible is false, it is the Bible of the devil, says the priest. I will close my Bible, let the priest produce his own. I do not wish to draw any proof from a Bible which is not from God, I wish the truth for you and for myself. But if the priest does not produce a good Bible, I protest against him, that he has blasphemed the Word of the living God. Produce your Bible, sir, give us a Bible which you can affirm to be the Word of God.

Priest. I have no need of a Bible, I have enough knowledge in my head.

Missionary. You speak as a man who no longer knows where he is; you are engaged in this controversy, you must have proofs to convince the audience and your adversary; you are not a god to pretend to oblige us to receive your assertions for laws. You have dared to say that my Bible is from the devil, prove that by producing a Bible which is from God, or else you will have to pass for a dishonest man.

Priest. My Bible is at M——, if you wish it, go and procure it.

Missionary. It is not for me to go for it; when I have need of proofs I will get them without your sending me for them. But it is a surprising thing, that you should pretend to be a minister of God, to teach the religion of God to poor souls who listen to you, and you do not bring with you the rule of faith, the Word of the Eternal. I beg to know what you expect to do here without the Word of God? You have accused my Bible of being from the devil, destitute as you are of proofs. Are you not too trifling and inconsistent in your words? You have repeatedly told me, in jest, to go and seek my church in the clouds, but, I can now tell you with justice, to go and learn to talk sensibly, and to seek the origin of your Church in the darkness of the Middle Ages. Some noise was then made in the assembly, several persons commenced to speak, some in favor of, and others against the truth. The priest appearing very much embarrassed, muttered some words which I did not hear. I demanded silence. The priest after exhorting the people not to speak during the meeting, came to me, and struck me upon the shoulder with a very gracious air, saying, "My child, I hope that you will be some day a good Catholic; you do not understand our religion, but when you become acquainted with it, you will be like me, I hope."

Missionary. Sir, I am not your child, and you are not my father. I have learned from the Lord that I shall call no man my Father, spiritually, because, in that sense, I have but one Father, who is God. And as to becom-

ing a Roman Catholic, as you say, you will be disappointed in your expectation. I know your religion too well ever to embrace it. God forbid, that I should be so base as to leave JESUS CHRIST to follow Antichrist. But is it thus that you wish to evade the question? Do not think that I shall let you leave the field of battle so. We were upon the question of images. God has forbidden us to make them. He has called those that do so false teachers. How do you justify yourself?

Priest. It is too simple for me, it is finished. I will permit no person to speak; I am in my Church here, if any one speaks I will cause him to be taken out of the Church. Then the priest commenced to read his catechism, and the discussion was ended.

About a week after, the same priest was to come to B—— to celebrate the mass there, and to preach to the Romanists. As soon as I heard this, I went to M——, where the priest was, to ask him if he would bring his Bible, and consent to have another conference with me before the public. He replied that he was ready to have such a discussion, but that he did not need his Bible, and that, besides, his Bible was so large he could not bring it. I replied that it must be very large if his horse could not carry it: that if *his* could not bring it, mine could, and that if he would lend it to me I would carry it to B——, and return it to him. After a moment of hesitation he consented to lend it to me. He then took his Bible, a large volume in folio, all covered with dust, (proof that he did not read it often,) and gave it to me, promising, at ten o'clock, to discuss with me before the public. I then told all the French, who fear God, to meet me at ten o'clock the next day, in the house where we were accustomed to worship God, which is situated opposite the one where the priest was to celebrate the mass. When the hour had arrived, I sent a messenger to the priest to say that I was ready, if he would come there to us, but if he liked it better we would go to him. He replied that when he had breakfasted he would come for me. I had the priest's Bible and my own; this news soon spread among the Romanists who were listening to the mass, all expecting to hear the priest discuss with me out of his own Bible. We were like the camp of Israel, and the camp of the Philistines; but there were some persons continually passing from one camp to the other to hear what was said, for, while I was waiting for the priest, I read in his Bible the same passages which I had read in mine at the first conference, when the priest had declared my Bible to be from the devil. Soon the news that my Bible was like the priest's reached all ears, and all were anxious that the conference should commence. But the great Philistine, fearing the sling of the little David, preferred to retreat, and to take measures to render his defeat less complete. The priest, in contempt of his promise, retires into his chamber after his breakfast, where he read in his catechism to some devotees who were still rallied around him. One of his hearers said to him, "Mr. M. has been waiting for you sometime;" to which he replied, "I have talked enough

with him." At last, after reading four hours successively, he sent word to me that he could not trouble himself any more, that he had given me his Bible, and that was all the proofs that he could give me. A great number of the people were quite indignant at this conduct, and said *the priest is afraid of his own Bible!* The priest did not dare to come out as long as he saw that I was there, although he had ordered his horse to be harnessed; but as soon as I had turned away he ran to his carriage, as if a panic had seized him, forgetting his handkerchief, umbrella and books. The people of the house called him back, and he was delayed in spite of himself. In the meantime I returned, and found him occupied in locking up the things, which, in his haste, he had forgotten. Approaching him, I said, "Well, brother M —, you have retreated to-day. I am sorry for your defeat. I should have been pleased to have seen that you were a man of your word." He replied, "Go seek your church in the clouds." "You reply always with the same wisdom, Mr. Priest," said I, "my church is not in the clouds, but it is in your own Bible. You have sent word to me that you had given me your Bible, and that was all the proofs which you could give. In that way you wished to spare yourself the shame of having advanced false accusations against my Bible. That was prudent, but I wish that you would leave me your Bible at least one week."

"Well, one week then," said the priest, "and if that is not enough I will lend it to you for a month."

"That is better still," said I, "I should not have dared to ask it for so long a time." There were several witnesses who heard the priest lend me his Bible for a month. I then appointed a meeting for the following Saturday, in order to read the priest's Bible. But the next day the priest came to my house, I was just ready to mount my horse to go away, he called me to his carriage, and said, "*Mr. M. give me my Bible.*"

I replied, "Mr. Priest, you surprise me more and more; yesterday you broke your promise of discussing with me before the public out of your own Bible. You excused yourself by saying that you had lent me your Bible, and that you would give me one month to examine it. I thought then, that there still remained in you some honesty; but, now you have gone beyond all bounds, you have effaced the little ray of integrity which I thought I still perceived in you. Truly, you do not design to do so."

Priest. You believe that we are idolaters, for that reason I take back my Bible.

Missionary. You knew that I believed you to be idolaters before you lent me your Bible; and if your Bible could convince me to the contrary, you would not tear to lend it to me as long as you promised. But I know what you fear; you fear that the light will shine with too much brilliancy, and that light issuing from your own Bible, would enlighten the minds of your people, and you fear the consequences.

Priest. I shall tell the French that you call them idolaters; that is very wrong indeed, very wrong.

Missionary. I have not called the poor French idolaters, for they know not what they do; the priests are careful to keep them in ignorance; but, I say that you priests are idolaters, and, although you may endeavor to vindicate yourself, your own Church condemns you. Your pope's Councils have decreed, authorized and canonized the worship of images, angels, and demi-gods, whom you call saints.

Priest. (With fury.) Go away, go away, nothing remains to me but to excite my people against you.

Missionary. That does not astonish me: it has always been the custom of your priests to do so, but remember there is One above to whom you must render account, he can deliver me from your hands; therefore I do not fear you.

Here ended the discussion, the priest has not been seen since.

An important work to be done by The American and Foreign Christian Union.

One of our most esteemed agents writes from the south as follows: "I have ventured to say that one-half of our work is to enlist the Churches, in their respective vicinities, in the work of converting Romanists—to inform them *how*, and to engage their efforts in the work. Every Christian should be a missionary to his Romanist neighbors. Great good might be done by this means. By acting prudently, all men may aid in the work. Am I right?"

"Here is one instance to show how untaught, even intelligent Romanists are in the great truths of the Gospel.

"Rev. Mr. W. at L., Virginia, was once pastor at C., where is the University of the State. One of the most intelligent of the literati of the place, a Romanist, heard him six months. Mr. W. set forth the plain, simple doctrines of the Cross. Receiving an invitation to call, he waited upon the Professor. He had sent for him to tell him his whole soul, and to inquire more fully into the plan of salvation. He had never understood the subject before. 'Your preaching,' said he, 'has been all new to me.'

"Never was a mind more interested. A new field of contemplation was open to him. He saw the beauties of the Gospel scheme, the sublimity of the doctrines of the Atonement and Redemption. God was evidently at work. His heart was open. A free and full interchange of views took place. The Professor soon professed his faith in CHRIST, and joined the Church.

"This ought not to appear strange or uncommon. Romanists are never taught theology. The nature of human depravity—the work of Atonement—the plan of Justification—religious experience—in a word, the nature of true Religion—all is unknown. The priest can pronounce absolution, if the

devotee be truly humble, and unreservedly commits his soul and body to the Church, and performs the penances and rites she prescribes. And Jesus may be inclined to favor him if he can get the Virgin Mother and the Saints to influence Him. This is all, or nearly all that is required. We are little aware of the destitution of true religious knowledge among even intelligent Romanists."

All this is true. As to the proper mode of doing good to Romanists, it is a subject of vast importance, and needs to be treated in detail. This we propose to do in this work, if God spare our lives.

Dr. Achilli.

An American gentleman, at Rome, has written to the Corresponding Secretary of this Society for the Foreign Department, that he has had an interview with Dr. Achilli, who was confined in the square tower (above the round tower) of the Castle of St. Angelo. Dr. A. was delighted to see him—appeared to be tolerably comfortable—has books, but is not allowed writing materials—has sweet peace in believing in Christ—hopes to recover his freedom when the Pope returns. But his American friend, the correspondent, has great doubts about it, and with good reason.

The Portuguese Exiles in Illinois.

Our Portuguese friends are now pretty well settled among the hospitable people of Jacksonville, Springfield, and Waverly, in Illinois, and are doing well.

A gentleman from Jacksonville, who had just returned to that place from the East, writing to a friend in New-York, urges that a copy of the volume of "Facts," relating to their persecution in Madeira, and their expulsion from that Island, should be sent to every family which has received any of them, and to every farmer far and wide around—affirming that every such copy thus disposed of would more certainly bring them a twelve pound *ham* than a silver dollar would! He thinks that a copy of the same work ought to be laid on the table of every Member of Congress, and declares that, in his opinion, these Portuguese exiles—sufferers for conscience' sake, deserve—considering the nature of our institutions—the sympathy of the nation, quite as much as those who have escaped from Austrian Vandalism. He thinks that if a portion of the public domain is not to be expected for them, some delay in the payment of the public lands which they may buy, ought to be obtained.

Deferred Articles.

We are compelled to defer till the April number of our Magazine, the very interesting Report of Mr. Wolff's visit to the Missionary Institutions of Ger-

many. It is a very important document, and we do not intend to divide it if we can avoid the necessity.

In like manner we are forced to postpone to the same number the extracts which we had intended to give from the Rev. Mr. King's letters from Ireland. In the meanwhile we beg the attention of our readers to the article entitled MISSIONS FOR IRELAND, which they will find in another part of the present number. It is cheering to see that the work in Ireland, under the auspices of this Society, is taking a proper form and direction. It is also cheering to learn that the colporteurs and evangelists whom our IRISH-AMERICAN COMMITTEE have commenced employing, are meeting with very encouraging success. But details hereafter.

Progress of Liberal Opinions in Canada.

A correspondent of the *Journal of Commerce* uses the following language in relation to the change which is coming over some minds in that country.

As a sign of the progress of the Young Canada party, I will quote you a passage from a correspondent of *L'Avenir*, whom the priests' organ, *Les Mèlanges*, says it knows to be a person who studied two years for the priesthood. "The history of the Popedom during a series of ages is the history of every crime which dishonors humanity," and "the clergy of the middle ages came very near effacing every trace of Roman civilization." "Strange thing, that while teaching that the Bible was the Word of God, they prevented the people from reading it, under the pretext that they would not be able to understand it; as if God had not been able to express himself clearly." "We know the reading of this book is not only permitted among Protestants, but that among them it is even a duty to read it. This duty has been, for them, a fertile source of progress, because it has instructed them. It is there, without any doubt, is to be found the unique cause of the incontestable superiority of the Protestant over the Catholic nations!"

"*L'Avenir*," and "*Les Mèlanges*," are two French journals, published at Montreal.

Those dreadful Isms!

Pope Pius IX has issued a long Encyclical Letter, which *The Freeman's Journal*, Bishop Hughes' organ, has given at full length in English. We give only a brief extract at present, to set forth one of the causes of grief which have oppressed His Holiness' paternal heart during his exile at Gaeta and Portici. It is a portion of his lamentation over the progress of Protestantism. We are waiting for a copy of his Letter in the language in which it was written. We predict for it, if not *immortality*, a very long *notoriety*. The poor Pope is even in tears when he thinks of the mischief Protestantism is making. He says:

"We cannot refrain from tears at seeing that, at this hour, there are some Italians, so perverse, so abandoned to such miserable illusions, as not to shrink from diffusing the depraved doctrines of wicked men, and conspiring with them for the ruin of Italy. Thus have they formed the design of drawing over the Italian people to the opinions and to the conventicles of the Protestants, in which, they repeat incessantly, in order to seduce them, that nothing will be seen but a different form of the same true Christian religion, wherein one may please God as well as in the Catholic Church. Meanwhile, they know full well that nothing can be more useful to this wicked cause than the first principle of Protestant opinions, the principle of

free interpretation of Holy Scripture, by the private judgment of each individual. Among the many kinds of snares in which the most artful enemies of the church and of mankind endeavor to take the people, one of the principal is assuredly that which they have prepared for a long time past in their criminal designs, and which they have found *in the depraved use of the new art of book-making*. They devote themselves to this entirely, so that they do not pass a day without multiplying, without throwing into the populations, printed books, journals, detached sheets, (tracts, no doubt,) full of lies, of calumnies, of seductions. And yet more. Use-

ing the resources of Bible Societies that have been for a long time past condemned by the Holy See, *they are not ashamed to circulate translated Bibles*, (without having taken care to conform to the rules of the church,) *in the vulgar tongue, profoundly altered and perverted into a bad sense*, with unheard of impudence, and under a false pretext of religion, and recommend the reading of them to the faithful people.

"But, alas! there are ecclesiastics in Italy, although in small number, it is true, who have passed over to the enemy's ranks, and have helped them, not a little, to deceive the faithful!"

Help for the Waldenses.

In our last number we gave a very interesting letter from the "Table" of the Waldensian Synod, which contained an *appeal* to the Churches in America, for help. 1. To build a Church at Turin, the capital of the Sardinian kingdom; a most important measure, the accomplishment of which much exceeds their ability. 2. To employ a minister to preach in the *Italian language* at Turin—also a measure of the greatest moment. 3. To employ two or three assistant ministers among themselves to aid the Moderator, (whose duties are very great,) and some of the aged pastors, and others whose parishes are too extensive and difficult for them. 4. To employ colporteurs in the region around the territory of these people, since the government now tolerates such laborers, and the Italians desire to receive the Sacred Scriptures.

We are happy to say that the simple and very interesting letter of these excellent people—the lineal descendants of those who suffered so much in the early ages of Christianity from *Pagan Rome*, and in latter times from *Papal Rome*—has not been read in vain. A few ladies in Oswego, New-York, have sent us more than fifty dollars for these objects. And a gentleman, of the same place, has offered to be one of ten persons to give fifty dollars each, for five years, towards the support of a preacher in Turin, of evangelists among the Waldenses, and of colporteurs in the country around. Who will be the other nine? Are there not more than that number among the readers of our Magazine who will be most happy to take part in this enterprise, which would secure five hundred dollars a year, for five years, for the aid of a people whose "debtors" the Protestant Churches are, (for their ancestors were almost the sole depositaries of the Truth for ages, and prepared the way for the Reformation,) or rather aid in the promotion of the Gospel *through them*, and around them? God grant that we may soon have a favorable response

to the proposition of our friend in Oswego; who subscribes himself "*The Poor Colonel*," in allusion to Col. Beckwith, an Englishman, who has been so great a benefactor to these people, and about whom we shall have much to say, in a future number of this Magazine, if God permit.

Liberality.

"*And JESUS sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.*" Mark, 12 : 41-44. We sometimes see, in our day, striking illustrations of these two kinds of liberality or charity. If we are not mistaken, the subjoined letter gives an account of a contribution made in a poor Church and congregation in one of the New-England States—a Church which has been aided, and perhaps is yet, by the Home Missionary Society—that forms a wonderful contrast, when the relative ability of the cases is considered, with what is done in some of our rich churches.

"The enclosed, thirty dollars and thirty-one cents, is a donation from the ladies and gentlemen of the Congregational Church and Society of E., town of G., Hartford County, Connecticut, to constitute the Pastor of that Church a Life-Member of the American and Foreign Christian Union.

"Considering our circumstances, it is more than I expected. We are one of the poorest societies in the county, and owing to our poverty we are not in the habit of giving to many foreign objects. We give to the Foreign Missions about six dollars a year; we contributed to the Bible cause this year about nine dollars. The Ladies' Sewing Society gave something

towards foreign benevolent objects, and once, within a few years, we gave twenty-three dollars to the Tract Society.

"Previous to the year 1841, the Society gave nothing to any foreign objects. This which we now send is the largest single donation which has ever been raised in this place, except that the ladies in 1845 made out a box of clothing for Home Missionaries, valued at over sixty dollars. But for a cash contribution this is the greatest for us, and, considering what we were and what we are, it is perhaps great; and yet I presume that not a single individual will suffer the loss of a single item of the ordinary comforts of life for what he has now given. Mrs. H. handed me the list of contributors, and remarked that it was most gratifying to reflect that so far as she could observe, it was given freely and cheerfully. Such are the givers whom God approves and blesses! I doubt not we shall all think more, feel more, pray more, and do more for this cause for the little investment now made.

"Yours in the fellowship of the Gospel,

"A. S.,

"Pastor of the Cong'l Church in E., Ot"

The Reaction in Italy.

The triumph of the Pope, through French influence, is made the most of by the Jesuits and persecutors. Dr. Achilli is in prison at Rome; Ugo Bassi was shot, after having his fingers and brow flayed, in order to remove the symbols of consecration; the Jesuitical bishops of Piedmont are busy at work, endeavoring to impede the free movement of constituted freedom: the Bishop of Saluzza has sent circulars, to prevent the sale and distribution of Italian Bibles; Jesuits, in

disguise, are circulating tracts and prayers to the Virgin Mary; threatening placards have been seen in Turin and Genoa against a supposed Protestant proselytism; in Tuscany, a kind of religious reaction has risen so fiercely as even to occasion the arrest of persons who did not take off their hats to a passing procession.

Still the truth has obtained some foothold in Italy. In various Italian cities, more frequently visited by the English than Rome—Florence, Pisa and Nice—many individuals have been converted, a favorable influence for the cause of CHRIST is now likely to arise, more than ever, from the Italian Evangelical Church in the Grisons, and extend over the districts of Upper Lombardy. The leading articles of Liberal periodicals, as well as polemics of alarmed divines in Austro-Jesuitical papers—the liberal addresses to the people, to the clergy, or to electors, and the tone of several new publications

—show that a tendency towards a reformed Christianity, especially since the hypocritical patriotism of many priests has been unmasked, is steadily progressing among the Italians. In a radical newspaper of Turin (*Il Proletario*) it was said, “that the day of the LORD is fast approaching; the people will emerge from darkness; the hand that for centuries was raised to impart blessings to the world, is now stained with blood; the faithful turn their face from it, and scorn the vain babbling of the priest; the night of hell awaits the false Christs and Mammonic prophets.” In another popular paper (the *Democrazia Italiana*) it is openly declared that the late misconduct of the Pope has been a great blessing for Italy, since a struggle has thus commenced between the Italian nation and Popery, her eternal foe—a struggle which must happily end in the overthrow of anti-Christian superstition and despotism.

Christendom Abroad. No. 2.

SWEDEN.

In our last number we commenced the series of brief sketches of the state of religion in the several portions of Christendom abroad, which we have proposed to give, and called the attention of our readers to NORWAY. We now proceed to speak of Sweden, another of the Scandinavian countries, and in some respects the most important of them all.

Sweden is a larger country than Norway, and lies east of the mountains which divide the great Scandinavian peninsula into two unequal parts. It is bounded by Norway on the west and north-west; whilst it has Finland, the Gulf of Bothnia, and the Baltic on the east and south-east. It is not so long as Norway, but is much wider.

Like Norway, Sweden is, for the most part, a rocky, hilly, and in much of its western and northern portions, a mountainous country. Its coast is indented by a great many *fjords*, or bays, and bordered by a barrier of innumerable islands—just as is that of Norway. It has several lakes of considerable size, such as Wener, Wetter, and Mælar; the last named of which, it is said, contains fourteen hundred islands, most of which deserve rather to be called *islets*. Almost every river in Sweden abounds in cataracts, many of which are very remarkable. Those of Trolhætten, in the Götha river—the outlet of Lake Wener—are among the largest, and most celebrated in Europe. The

south part of Sweden contains some extensive level tracts of land, of tolerable fertility; but the northern portions are, with few exceptions, too hilly and rocky to admit of much cultivation. Wheat and rye grow in the southern parts of the kingdom, rye in the middle and northern, and the potatoe in all parts. Sweden is a poor country, though a larger portion of its surface is more susceptible of cultivation than that of Norway.* The population of Sweden is about three millions and a quarter. The entire population of the Scandinavian peninsula, (which is larger, by nearly one half, than France,) including both Sweden and Norway, is only four millions and a half; whilst France has thirty-six millions! The reason for the difference is to be found in the difference of position, climate, soil, and other natural circumstances. The people of Sweden and Norway are the same essentially in appearance and character.

Christianity began to penetrate into Sweden, as into the other Scandinavian countries, about one thousand years ago; but it was a long time in reaching up to the northern parts, and extirpating that type of old heathenism of which Odin was the author. Nor was there ever, before the Reformation, a very great prevalence of any thing like a pure Christianity in the northern portions, especially of the Scandinavian peninsula, if we may attach much credit to the accounts which ecclesiastical historians of those countries give us on this subject.

The glorious Reformation certainly exerted a great influence upon Sweden, perhaps greater than in any of the other Scandinavian countries. At that period Finland belonged to Sweden. The Reformation entered both about 1525-30, during the reign of Gustavus Vasa, the liberator of that country from Danish tyranny. This prince, one of the most remarkable in modern history, and, with the exception of his celebrated descendant, Gustavus Adolphus, the most distinguished for moral excellence of character of all the monarchs of Sweden, was a great friend and promoter of the Protestant Reformation. During his reign, the Reformation triumphed throughout Sweden and Finland. In fact, the Roman Catholic religion was suppressed by law, a mode of promoting the Reformation which no enlightened Protestant can possibly approve of. The effect was just what might have been expected. Whilst there was, undoubtedly, a great increase of true piety, and a considerable diffusion of sound scriptural knowledge among the people, vast numbers of them experienced no spiritual renovation. Indeed, if we may believe what the celebrated historian of that country, Geijer—who died a year or two ago—states, the ignorance, as it respects religious matters, must have been truly profound in some parts; for he says, that a century after the Reformation had given the Protestant Faith to Sweden, the peasants in the north thought, whilst they were repeating the Lutheran liturgy, that they were still saying the *mass*!

* In a part of the edition of the last number, by a typographical blunder, we were represented as saying that only the one hundred and ninetieth, (instead of one hundred and nineteenth,) part of Norway can be cultivated

The chief promoters of the Reformation in Sweden were two brothers, Laurentius and Olaus Petri, who had prosecuted their studies at Wittenberg, under the instruction of Luther and Melancthon. Many other young men from Sweden, as well as from the other Scandinavian countries, prosecuted their studies at the same celebrated seat and fountain of the Reformation. In consequence of this, the Swedish Churches are Lutheran as to doctrine. As to Church government they are episcopal—as are all the Protestant Churches in the Scandinavian countries.* The liturgy is long, too long, but decidedly evangelical, as is the psalmody.

For a long time the state of vital religion has been deplorable in Sweden, especially in some parts of the kingdom. The union of Church and State has been disastrous to true piety in Sweden, as in every other country where it has existed. It has engendered a spirit of intolerance utterly unworthy of Protestantism. Even to this day, a Swede cannot become a Roman Catholic without subjecting himself to long imprisonment or exile. There are not one hundred Roman Catholics in the kingdom, and but two priests. And even no form of Protestantism is tolerated, *by law*, so far as the native population is concerned, but the national Lutheran Church. The Rev. George Scott, an English Wesleyan minister, was compelled, a few years ago, to quit Stockholm by reason of this intolerance, although he was probably doing more good than any other man in Sweden.

A second reason for the low state of religion in Sweden for the last hundred years, is to be found in the results of the long and dreadful wars which Sweden carried on with Denmark, with Poland, and with Russia. What true Christian can read the accounts of those wars without tears?

A third reason for the present want of piety in the Swedish Churches, is to be sought in the prevalence of intemperance in Sweden, and which has spread great moral death through many parts of the country during the last fifty or sixty years. It seems almost incredible, yet it was the fact, that there were one hundred and sixty-one thousand distilleries in 1834, and the consumption of whiskey, made from the potatoe, exceeded forty millions of gallons. The disastrous influence of all this may be partially conceived, not described.

But the tide is turned, and brighter days are coming for Sweden.

The Temperance cause has gained a strong foot-hold in Sweden, as well as in Norway, which, since 1814, has been politically united with it. When the author of this article went to that country for the first time, in 1836, almost nothing was doing in behalf of this cause; but he found friends who were ready to second every thing he proposed, and none better disposed than the late king, Bernadotte, and the present monarch, who was then Crown Prince.

* The Episcopacy of those countries is of a different type, in some respects, from that of the Established Church of England. In certain circumstances the presence of a bishop may be dispensed with, if we are correctly informed, in the ordination of priests and deacons.

When he went there the third time, in 1846, how great the change! During that visit he attended a great Temperance meeting, composed of delegates from all parts of Sweden, Norway and Germany. It lasted three days, and the King* and Queen were daily spectators of its proceedings. The most cheering results were reported from all quarters—one hundred thousand members of Temperance Societies in Sweden, many thousands in Norway, and a million in Germany!

Evangelical religion, too, is looking up in many parts of Sweden. Of the eleven bishops, two or three are reckoned decided friends of vital religion, as is also the excellent Archbishop Wingord. The number of faithful men, among the two thousand five hundred pastors, is increasing. A great many copies of the Scriptures have been circulated by the Swedish Bible Society, and the Agency of the British and Foreign Bible Society. A goodly number of excellent Tracts have been published and circulated. The Rev. Mr. Scott, during his ten years' residence in Stockholm, did much, and does much still, though now living in London, in behalf of these enterprizes.

In some parishes, meetings of what are called "Readers" have long been held, composed of serious people among the peasants or farmers, who assemble in private houses, or on the hill-sides amid the forest, in the summer, for reading the Bible and other religious books, as well as for prayer and praise. The writer can never forget the meetings of these people which he attended in the north of Sweden in the year 1840.

There are two or three excellent Moravian ministers in Sweden and Norway, who do good by holding meetings; but they have formed no churches.

There are many followers of Emmanuel Swedenborg in Sweden, who was, as is well known, a son of a pious Swedish bishop; but they form no separate churches, they are still members of the National Church.

That a great struggle for religious liberty is near at hand in Sweden is manifest enough. Some Evangelical Christians have recently proceeded so far as to form dissenting societies, or churches, in the north part, without waiting for a law granting toleration. This will soon bring matters to a crisis. The King is in favor of toleration, as he informed the writer in 1846, and will do all that he can in its favor. But the Diet, it is feared, will be difficult to bring over to these views. That body embraces *four* houses, or branches; one of which consists of clerical members, about eighty in number, including the Metropolitan and the eleven bishops. As the Diet votes by *houses*, and unanimity is required,—that is, the vote of each branch—in order to make any fundamental change, it will be no easy thing, whilst the present constitution of Sweden lasts, to bring about entire religious liberty. But it will come, and that before long. Norway has that boon, at least to such an extent that any one who has

* The king employs one or two Temperance Missionaries to labor among the people who live on the crown-lands, which are quite extensive.

attained the age of nineteen years can quit the National Church, and attend the worship of his choice, if he states, *in writing*, his desire to do so, to the parish minister, and if he will, with others, sustain the expense of the worship of his choice. He is not, however, exempt from taxation to support the National Church. This is a great gain, and Sweden will not be long content without at least as much, especially as the king is in favor of it.

There is a good deal of interest felt among the pious in Sweden in behalf of the six thousand Laplanders in the northern part of the country, who still maintain the nomadic habits which their ancestors brought from Scythia. Several excellent young men are laboring as Missionaries among them, or rather on their borders, who are training up hundreds of their children in Christian schools.

Finally, a Missionary spirit is growing up in Sweden, with the increase of Evangelical piety. Many of the churches raise money for the purpose of sending the Gospel to the heathen, and when the writer was there, four years ago, the attempt was about to be made to found, in the south, a Missionary institute, or seminary, like that of Basle, in Switzerland. May God smile upon this and every other effort of his dear children in that distant but interesting country, to revive and extend true religion. May the day soon come when pure religion shall take the place of that negative Christianity, that cold, dead, worldly *formalism** which now, unhappily, so extensively prevails in all the Scandinavian countries.

Brief Sketches of the several Religious Denominations in the United States.

No. II.

In our number for February we gave a sketch of the history and present condition of the American Protestant Episcopal Church, the eldest branch of the one evangelical and true Church of CHRIST in the United States. We now proceed to speak of the Congregational churches, the second Denomination of Christians which arose in our country—dating from 1620, some thirteen years after the landing of the founders of the Colony of Virginia, at Jamestown.

The "Pilgrims," as they are called, were the first Congregationalists who reached these shores. They had separated from the Established Church of England before they took refuge in Holland. And when they left the latter country to come to America, years of deep investigation had established them in their views of ecclesiastical polity.

They were succeeded by what may properly be called the "Puritan Colonies," which settled at Salem in 1628, at Boston in 1630, and at Hartford and New Haven at later dates. These colonists, pastors and people, had belonged to the Established Church in the Fatherland, and

* The defect in the religion of Sweden may well be characterized by the word *formalism*. There is not much avowed error on the part of the pastors. German Rationalism prevails, it is said, to some extent among the ministers in the south of Sweden, but not as much as in Norway. The reader will find some interesting facts in relation to the religious state of Sweden in the letter of our Missionary *Rosenius*, at Stockholm, in our number for February.

were of course Episcopalians. They were such at the time of their departure from England. Several of their prominent ministers had been beneficed clergymen in that Church.

But shortly after their arrival in America they were led to abandon Episcopacy and become Congregationalists.—Several reasons led them to take this step—the oppression they had endured in England—the fear that the spiritual tyranny of the bishops would overtake them even in America—and, above all, the working of that “pattern” of Congregationalism which the “Pilgrims” had set up at “New Plymouth,” as their settlement was called.

The Congregationalists may be called an American Denomination, for there were none in England till thirty or forty years later. And of all parts of America, New England is emphatically the part in which they most prevail.

For a long time they united with the Presbyterians, when they emigrated into the Middle, Western and Southern States. Within a few years, however, and especially since the division of the Presbyterian Church in 1838, flourishing Congregational churches have been springing up in New-York, Pennsylvania, Ohio, Indiana, Michigan, Wisconsin and Iowa. There are a few churches of that Denomination in the Southern States; whilst it is certain that they are destined to be numerous in Minnesota, Oregon and California.

The number of Congregational churches in the United States is estimated at 1,971,* of whom nearly 1,400 are in the six New England States, and the remainder in the other states and territories, chiefly in Ohio, Illinois, Michigan, Wisconsin and Iowa. The number of ministers is 1,687, and the communicants or members 197,196.†

* *Christian Almanac* (published by the American Tract Society) for 1850.

† The number of Congregational churches in the entire British Realm is estimated at 2,521. The whole number of Congregational churches in the English-language

In this statement we do not include what may be called “Unevangelical Congregationalists,” or *Unitarians*, as they are more commonly called. Nor do we include the Baptist churches, which are also “Congregational” in relation to ecclesiastical polity and creeds, for the simple reason that they are more commonly and extensively known by the term “Baptist,” and have never taken the name *Congregational*, as a distinctive one.

The Congregationalists differ from most other communions in that they have no common authoritative standards of Faith and Order but the Holy Scriptures. Their system is well known, however, to themselves, and they have taken pains to make it known to others. Such works as John Cotton’s “Keys of the Kingdom of Heaven,”—John Norton’s “Latin Epistle to Apollonius,” (a Minister in Holland)—“The Cambridge Platform,” (made by a Synod in 1648,) and the “Saybrook Platform,” (made by a Synod in 1708,) were designed to set forth the leading principles of the body, although none of them should be considered as a complete exhibition of the system of doctrine and order maintained by this religious body.

The principal features of the Congregationalism of this country, at the present day, may be set forth in few words.

1. The Congregationalists hold that a church is a body or congregation of true believers, statedly assembling for worship and religious improvement and communion. This they hold to be the true meaning of the Greek word *ἐκκλησία*.

2. In their opinion, a church derives its existence simply from the consent of those who agree to organize themselves into one, according to the rules which CHRIST and his Apostles have laid down, and not from charter or right conferred by some superior ecclesiastical body. They believe that a church founded by the coming together and organization of

nations (and they are almost all that exist in the whole world,) may be put down at 4,492.

a number of the followers of CHRIST, He himself being present, Matthew, 18 : 20, is a true church, whether it have any connexion with other churches or not. Yet they hold to the *fellowship of the churches*.

3. The officers of a church are, in the opinion of the Congregationalists, *elders* and *deacons*; the *former* to preach and have the pastoral care of the flock, the *latter* to serve the LORD's table, and look after the poor.

4. In the admission of persons to the church, the candidate makes known his desires to the pastor, and if the pastor and deacons, or a "Committee" (as some churches have) deem him qualified for membership, his case is stated to the church, and a vote of the church, or of the "brotherhood" of the same, is taken. The candidate, if received, is required to give his assent in a public manner to a formal profession of the Christian Faith, read to him by the pastor, and to a form of covenant, by which he binds himself to be the LORD's, and to fulfil the duties appertaining to membership of a church of CHRIST.

5. The censures of the church are pronounced by the pastor, in accordance with a previous vote of the brotherhood. The direction of CHRIST, (Matt. 18 : 15-17,) as to the treatment of an offending brother, are, in most churches, strictly and literally followed.

6. In calling a pastor, the church, or body of communicants, takes the lead, and elect the man whom they may deem most suitable. Then the "Society," sometimes called the *parish*, and often the *ecclesiastical Society*, which is an incorporated body in New England, meet and either approve or dissent from the choice of the church. In case of disagreement—which does not often occur—a new attempt must be made. The church has charge of all spiritual matters; the Society has charge of all secular affairs, such as the care of the building in which public worship is held, to raising of the salary of the pastor, etc.

7. The pastors of neighboring churches

form themselves into what are called "Associations," for mutual advice and aid in the work of the ministry. They hold regular meetings, in rotation, at each others houses.

8. Ordination of ministers, as such, with the Congregationalists, that is of evangelists, or ministers *sine titulo*, to labor as Missionaries, is done by the imposition of the hands of those who are already in the ministry. They hold that although it belongs to the church to make a pastor, it belongs to ministers to make a minister.

9. The Congregationalists disavow the idea that the churches are, properly speaking, *independent* or *isolated*—that is, having no connexion with each other. For although each church manages its own interior affairs, yet the communion and fellowship of churches is deemed very important, as well as scriptural. Accordingly, they have much intercourse with each other, by means of "councils", of neighboring ministers, and lay delegates of the churches, in cases of ordination and installation of pastors, and to settle difficulties which sometimes arise; and are too great to be well managed by the church itself. For these and other purposes, there are, in many places, what are called "Consociations," or voluntary confederations of from half a dozen to twenty contiguous churches, which bind themselves to call upon each other in all difficulties which require a council.

10. The highest ecclesiastical bodies by which the Congregational churches in this country are, in a sense, united or associated, are *The General Associations* of Massachusetts, New Hampshire, Connecticut, New-York, Michigan, Illinois and Iowa; *The General Conference* of Maine; *The General Consociation* of Rhode Island; *The General Convention* of Vermont, and *The General Convention* of the Congregational and Presbyterian ministers in Wisconsin.

The Congregational churches, besides a number of local Societies for the promotion of religion, are associated with the

New School Presbyterians and some others, in the American Board of Commissioners for Foreign Missions; The American Home Missionary Society, The American Education Society, and with portions of most, if not all, the evangelized bodies in the American Bible Society, The American Tract Society, The American Sunday School Society, The American and Foreign Christian Union, The American Jews' Society, The American Prison Discipline Society, The American Temperance Union, The American Colonization Society, and some others, in advancing

the kingdom of God, at home and abroad. And it is not going too far to say that, in proportion to their numbers and wealth, they have done more, and are now doing more, than any other body of Christians in our land.

The Congregational churches have ever manifested a deep interest in education, from primary schools up to the highest faculties for professional studies. The following colleges, seven in number, were founded, in a great degree, by their exertions, and are wholly under their influence:—

<i>Names.</i>	<i>Location.</i>	<i>Instructors.</i>	<i>Students.</i>	<i>Vols. in Library.</i>
Bowdoin . . .	Brunswick, Me.	10	140	21,000
Dartmouth, . .	Hanover, N. H.	14	200	15,000
University of Vt.	Burlington, Vt.	6	100	11,000
Middlebury, . .	Middlebury, Vt.	5	60	7,000
Williams, . . .	Williamstown, Mass.	8	175	8,500
Amherst, . . .	Amherst, Mass.	11	150	20,000
Yale,	New Haven, Conn.	34	380	47,000

These are all in New England. In the western states the Congregationalists have united with the Presbyterians in founding and sustaining colleges, and have

contributed for this purpose large sums of money.

The Theological Seminaries of the Congregationalists are as follows:—

<i>Names.</i>	<i>Location.</i>	<i>Professors.</i>	<i>Students.</i>	<i>Vols. in Library.</i>
Bangor,	Bangor, Me.	3	40	7,000
Gilmanton, . . .	Gilmanton, N. H.	3	20	3,000
Andover,	Andover, Mass.	4	90	21,250
Theo. Dep. Yale College,	New Haven, Conn.	4	50	900
Theo. Inst. of Connecticut,	East Windsor, Con.	3	20	5,000

Such is the brief notice which our limits allow us to give of the Congregational churches in the United States. Few denominations have been more bless-

ed, none have done more for letters, for the honor of the country, or for Missions at home or abroad.

Our Own Operations—Home Field.

Irish Mission in New-York.

We have received from one of our Missionaries among the Irish population of this city, an encouraging account of the labors of a young man who has but recently commenced to devote himself to this work. His success

thus far has been very satisfactory to our Missionary, from whose report we make some interesting extracts.

During the heavy storm this morning there came to my door a man who proved to be one of those with whom our young friend had held conversation yesterday. You may imagine how glad I was, not only to see the fruits of a day's planting already apparent, but also to find in the new comer a man of taste and good habits—judging at least from his language and general deportment. I soon found that he was on the way that leads from the dominion of the Man of Sin, and inquiring for the “good old path” conducting to holiness and heaven. The earnestness of his inquiries elicited much conversation, though not of a controversial nature, for he manifested no opposition to anything that was said, and came professedly to seek the truth with a well-disposed mind. He had evidently undergone a happy change in his views, and his sentiment was, though not similarly expressed, like that of Peter on the mount, “*LORD, it is good to be here.*” He was already supplied with the chart of heaven—the Bible—and with a controversial pamphlet. When about to leave, I asked if he would have any objections to my praying with him. He gladly acquiesced in the proposition, and during the exercise appeared deeply affected.

In the afternoon there came another man, who had likewise been addressed by our young brother L——. I have never seen one more serious in seeking the truth as it is in CHRIST. Fearing, at first

sight, lest his motives might be interested, I questioned him concerning his belief in some of the errors of Romanism; his replies were striking for their earnest simplicity. For instance; I inquired what objection he might have to believing that the host, or consecrated wafer, was the flesh and blood, together with the soul and divinity of JESUS CHRIST. He answered, “Sir, I have seen the priest's clerk make these wafers; and I am sure that neither clerk or priest can make God, who made heaven and earth, as well as the priest and all of us.” I asked him, “What objection have you to praying to saints and angels as your church teaches?” “Because, sir,” he replied, “I know that I have sinned against God himself; I have a right to ask his pardon; and I know that He can hear me when I pray, which neither saints or angels can do.” “Do you not believe that the priest can forgive sins?” “I do not think he can forgive his own, let alone mine; but I'd rather trust to God, any how.” Here then is a man, illiterate and assisted only by his natural reason, who, nevertheless, has common sense enough to reject Popery, as a religion not emanating from God.

There is another young man, who had studied for Maynooth, but became unwilling to enter the Romish priesthood; and although he still clings to the system, he is now inquiring after the truth, and will, I trust, be brought to understand and receive it.

German Mission in Buffalo.

Dr. Guistiniani makes a favorable report of the success of his enterprise among the German population at Buffalo. The following statements will give our readers some interesting information respecting this Mission.

Until now we have only sown the seed of life; and blessed be the name of the LORD, our labour has not been in vain, the promises of the Holy Bible have been

fulfilled; the Word of God came in power and demonstration of spirit, and became the power of God unto salvation to many among us. Our congregation is not only

growing in number, but in spirituality; the members feel that "except a man be born again he cannot see the Kingdom of God." The form without the spirit is death.

We add, every week, new members from the ranks of the Roman Catholic Church. Especially the rising generation of the Roman Catholic families, are like the Bereans of old, they search the Scriptures to see whether it be as your missionary is preaching unto them.

You will be pleased to hear that we have a weekly prayer meeting, which is very well attended. Yesterday we had our third prayer meeting as a congregation, and our lecture room, which can conveniently hold four-hundred persons, was more than half full. The Spirit of God is with us; we are glad in the LORD JESUS, who is so gracious unto us.

Our Sabbath-school, which has suffered so much for want of teachers and books, has recovered its pristine strength; we have, every Sabbath, a *minimum* attendance of two-hundred and fifty scholars of both sexes. The LORD has provided us with teachers, and the scholars provide their own books.

Our parochial school is flourishing above all expectation. I have over *one hundred* children, most of them children of Roman Catholic parents. The priest refused absolution to a poor woman who has two children in my school; she told him that the Free German Catholic priest

gives instruction gratis, and also provides with books those who are poor; but he would do nothing without money. He insulted her in the confessional, and she left for ever that priest of Baal, and is seeking the LORD with all her might. May she find him, and with him that peace which passeth all human understanding.

The Romish hierarchy have ceased to annoy us, but the struggle is in the families. The fathers of the families who attend my church, send their children into the church also, for the day and Sabbath-schools; the mothers, who are yet under the priestly rod of Rome, oppose the right of the fathers, and in many instances, the mother compels the children to go to the Romish church in the father's absence; in that way they throw the fire-brand into families. My principle is liberty of conscience; I exhort them from the pulpit to that effect. "If your wives choose to go to the Roman church, do not prevent it, but pray for them, that the LORD may enlighten them; read the Word of God in your families, the rest leave to the Holy Spirit."

You see, Dear Sir, that we are not without trials, but with CHRIST we shall overcome them all, and in the end we shall see that all things work together for good to those who love God.

In the hope that the Christian Union will soon send us help in the field of western New-York, I am yours, &c.

Aspects of our cause at the South.

Charleston, S. C. January 28th, 1850

To the Board of Directors of the American and Foreign Christian Union.

DEAR BRETHREN,—Since my arrival in this city I have had an opportunity of learning, to some extent, the sentiments of the community with reference to that department of benevolent labor in which we are engaged. Any one who will carefully observe, will at once discover a difference between this and most if not all our northern cities. The difference to which I allude, is the absence of immigrants from every nation, that crowd our streets at the north, and constantly remind us of the rapid increase of our foreign population. Yet there are memorials of a foreign Papal population here. Many of the

citizens say they remember when there was scarcely any such population to be seen. Now there are four or five thousand in this city, some of whom are French, but the majority are Irish. As the number is less, compared with the Protestant population, than at the north and west, it would not be strange if the interest for this class of men should also be diminished. Yet there is an interest felt in this city. In conversation with a gentleman on this subject, I have frequently noticed more of fearful apprehension from the influx of this foreign tide, than is indulged by many who are surrounded by a much larger population of this kind. This, in one aspect, is a truthful view of the case. The danger to our country is not over. We have not yet reached that elevation, or gained that ascendancy over our immigrant population where we can safely fold our hands, cease our efforts, and sing the song of victory. Let the Church in this country neglect these men as they were neglected ten years ago, and let ten years more roll over us in such a state, and who can predict the results.

Much doubt has been felt and expressed here about the possibility of reaching the Papal mind by any efforts on the part of Protestants. To such it has been a joyful relief to have these doubts met by a simple statement of facts. Facts are more efficacious than arguments on this subject. It is interesting to see the glow of delight kindle and light up the countenance, as one fact after another comes forth to remove those gloomy doubts that made the heart so sad, and that paralyzed all efforts for these deluded multitudes.

Our cause will, I humbly trust, take a strong hold of the affections of this community. Those who have read the publications of the Society are its bold and earnest advocates. To these publications no objections are made here by those who read them, but, on the contrary, they are highly commended to the attention of all.

Here and there an individual is found who objects to the whole work of the Society, on the ground that it is an effort to convert men from *Christianity*. While we know that this objection has no real foundation, yet, it may be timely to publish occasionally some short articles on the subject, by which all may see there is a wide difference between pure Christianity and senseless forms. Those who offer this objection suppose that we doom to inevitable destruction all who are within the pale of the Roman Catholic Church, or that it is impossible for any one of them to be saved.

In reply, we may say, it is not for us to limit the operations of the Holy Spirit, or the grace of God in the conversion of souls. We know not how much of ignorance, or of superstition, may yet exist in the mind, where, at the same time, there may be enough of faith in the Lord JESUS CHRIST to save the soul. But we do know that the great majority of Romanists are extremely, or we may say, totally ignorant of the way of salvation by faith in the Lord JESUS CHRIST. Such is the confession of all whose minds have been enlightened by the reading, or preaching, of the Word of God, and who have

left the Church of Rome. To this we have never known an exception. This may furnish some data from which we may infer the condition of those who are yet under the dominion of the man of Sin.

This view may well awaken the sympathies and benevolent efforts of all who desire the salvation of their fellow men. Minds, properly enlightened, will feel the force of such an appeal. It is by such a presentation of the state of those for whom we labor, rather than by the denunciation of their Church, that we win the affections, and secure the co-operation of the Christian community.

Wherever the design and the work of our Society are understood, we find it receives the approbation of members of all Evangelical Churches. This should give a new impulse to our efforts, and impress us more deeply with the vital importance of giving prominence to our *one* great object of seeking the spiritual interests of the Papal population, while we promote a healthful activity in the Protestant Churches. The Board may be assured that this cause will gain upon the community as it is understood, if it is wisely conducted. And the wisdom essential to success is that which will guide us straight forward, turning neither to the right hand, nor to the left; but pursuing the spiritual conquest of the Papal world with untiring fidelity, in the spirit of Christian love. With renewed requests for your prayers for the blessing of God upon the efforts I am permitted to make,

I am, affectionately yours,

HERMAN NORTON.

Rev. Christian Zipp, Racine, Wisconsin.

By an oversight on the part of the Committee, Mr. Zipp's commission was suffered to expire in June last, but it will undoubtedly be renewed. The attention of the Committee had been so much engrossed with the cases attendant upon the organization of the Society, immediately after the union of the three Societies, out of which the American and Foreign Christian Union sprang, that this excellent laborer appears to have been, for a while, overlooked. But it seems to have made but little difference with him. Employed or not by a Society, and supported or not, he has been working away with all his might, for as he says in a recent letter, "I do like to work; and I have labored, and do, with so much love and zeal as I have ever done."

"I have only six different places of laboring," he proceeds to say, almost in the spirit, *glorifying*, like Paul of old, in his abundant labors, "two in Illinois, about sixty-five miles from my place of residence. In these two places I preach to about thirty families, and my labors have been blessed to them. Almost fifty miles directly west of Racine I visit another settlement of Germans, for whom my labors have not been in vain. Then thirty miles from Racine, west and south-west, I have three other places, where souls have

been gained for JESUS and his kingdom, both among the Roman Catholics and our Protestants."

Such a man as this, it is clear, must be sustained. Would that there were many more like him, and a heart in the Churches to furnish the means needed to support them! We shall turn Mr. Zipp over to an Association in L——, Connecticut, where it so happens, (and most opportunely,) that there is an "association" that is demanding the privilege of supporting such a laborer. They shall have him.

Operations of the Society in the Foreign Field.

Russia.

Early last summer the sum of five hundred dollars was forwarded to Russia, the second annual grant of the *Foreign Evangelical Society*, for the employment of a Tract agent. It will be seen from the subjoined letter that the money has been received, and that there is a prospect that it will be well employed.

St. Petersburg, August 31, 1849.

MY DEAR SIR,

Accept a thousand thanks from our Committee for your welcome remittance of £102 19s. 6d. transmitted through Mr. Ropes. I trust that we shall be enabled, in due time, to send you interesting particulars respecting the appropriation of this sum—but must beg your kind indulgence for the present. The fact is, that since the receipt of this money we have not been able to meet with a proper person to employ; but we have hopes of obtaining the same indefatigable and zealous coadjutor who last year managed so satisfactorily. I have not anything new to communicate. Our friend, Mr. Melville, will spend some time this autumn among the Karaite Jews in the south of Russia, and with the Tartars also. He has found some favor, of late, among both these interesting races, and has hopes of doing good among them, especially by introducing books into their schools, etc. We have reason to believe that the LORD is working in the hearts of many a "hidden one" in this Empire, and that time will develop a great work. All the friends unite in kind regards.

Ever, yours affectionately,

REV. DR. BAIRD.

W. C. GELLIBRAND.

A letter from a pious lady at St. Petersburg, dated the 24th of last September, gives us the gratifying intelligence that Evangelical religion and Temperance are making decided progress in some provinces of Finland, and that a great change among the clergy, for the better, is going on in that country. May the LORD revive his work in that large, and nominally *Protestant*

part of the Empire, and cause that a Christianity, pure and apostolical—such as the Reformation of the sixteenth century gave to it in a measure—may flourish throughout its entire extent.

Mission for Ireland,

AUXILIARY TO THE AMERICAN AND FOREIGN CHRISTIAN UNION.

This Mission was formed in connexion with Rev. A. King's visit to the United States last year, and has commenced operations with the funds raised while he was in that country.

This organization is unsectarian in its character, and unconnected with any question of party politics. Its object is to promote scriptural Christianity, religious liberty, and Christian union; and its efforts are promoted by the use of the press, by the agency of Colporteurs, by the preaching of the Gospel, and by general Missionary labor.

It attempts no hostile rivalry with any other agency for the evangelization of Ireland, and its support must be derived, principally, through the funds of the American and Foreign Christian Union.

A united Committee, consisting of ministers and members of the several Evangelical bodies, holding the voluntary principle, has been formed to conduct the operations of this Mission, under the direction of the Committee of the parent Society in New-York.

The members of this auxiliary Committee reside principally in Dublin and Cork, and they are assisted by branch Committees in various parts of the northern and western provinces.

Evangelical voluntaries in every part of the island are favorable to the effort, and its prospects of usefulness are limited only by its want of agency and means.

COMMITTEE FOR 1850.

Rev. J. ALEXANDER,	Rev. W. URWICK, D. D.	J. DUNNE, Esq.
Rev. J. GAILEY,	M. BERGIN, Esq.	G. FOLEY, Esq.
Rev. J. JENNINGS,	J. BOYD, Esq.	J. HAINES, Esq.
Rev. W. JONES,	G. CAMPBELL, Esq.	W. C. LOGAN, Esq.
Rev. J. MCCARTHY,	C. COLLINS, Esq.	J. McMULLEN, Esq.
Rev. C. MILLIGAN,	J. COPLAND, Esq.	W. MORGAN, Esq.
Rev. W. SHAW,	E. DALE, Esq.	N. PETERSON, Esq.
Rev. J. STROGAN,	A. DUNNE, Esq.	G. RIDINGS, Esq.

J. WOODHILL, Esq.

Treasurer.—JOHN POWEL, Esq. National Bank of Ireland, College Green, Dublin.

Sub-Treasurer.—JOSEPH MC MULLEN, Esq. Merchant, Cork.

Secretary and General Agent.—REV. A. KING, Rathgar, Dublin.

Evangelical Society of France.

We have received a highly interesting letter from the Committee of this Society, relative to the wants and prospects of the cause in France. We shall, however, be obliged to postpone its publication until our next number.

Papal Intolerance at Rome—Honorable Conduct of our Charge, Mr. Cass.

The *Journal of Commerce* of the 2nd ult., contains a full account of an occurrence at Rome which well illustrates the Spirit of the Papacy in this 19th Century—which has characterized it, indeed, in all ages. We have seen a full account of the affair from a friend who was present at the service spoken of.

The Niagara brought us, last week, a piece of intelligence which we confess, much as we knew of Papal intolerance, we were not prepared to receive. It was to the effect that the Police at Rome had interposed to break up a small religious meeting of Americans, and Americans only, which had been held at the apartment of an American Protestant Minister who is passing the winter in that city. The intelligence in question is thus stated in the *London Daily News*, as derived from a letter from Rome, dated December 26th.

"An American Protestant Minister had twelve of his countrymen joining him in worship at his own house last Sunday, in the via S. Bastianello. The police were made acquainted with the circumstances before night, and the American Charge d'Affairs, Mr. Cass, was apprised that if the offence was repeated the minister would be sent away from Rome immediately."

Having seen a letter from an American gentleman who attended the meeting, we are enabled to give a more particular statement of the case.

The American minister referred to, has been several weeks in Rome, with his family. Soon after his arrival he invited a few Americans, whose acquaintance he

had made, to attend a religious service in his own apartment. On the first Sabbath three attended—all lodgers in the same house with the Minister and his family. The next Sabbath the number increased; and on the fourth Sabbath there were twelve present, all Americans—met quietly and unostentatiously to worship God after the manner to which they had been accustomed in their native land—this glorious Protestant country of ours.

There was nothing like ostentation in all this, neither was there an attempt at concealment, nor any violation of law as far as was known. On the contrary, the design and act of the worship were stated by this Minister to Mr. Cass, our Charge d'Affairs, who not only approved of the movement, but went to the Cardinal Vicar, who has the management of such matters in the absence of the Pope, and demanded protection for the said religious service. Mr. Cass is represented in the letter which we have seen, as having nobly urged on the Roman Government a liberal course in relation to the worship of foreign Protestants—insisting upon the enjoyment of this right, as demanded by the spirit of the age as well as by enlightened policy.

The answer which Mr. Cass received from the Cardinal Vicar, was, that the granting of liberty to hold such meeting, on the part of the American Protestants, was a question which must be reserved till the arrival of his Holiness—which was expected to occur on the 15th proximo, (January)—inasmuch as it transcended the power of the Provisional Government.

The result is, that when his Holiness "comes to town," from his long visit to Gaeta and Portici, the grave question will

be decided by the "Congregation" of Cardinals, (the Pope being present,) whether it will be allowed to a dozen, twenty, fifty, or a hundred American Protestants, if so many should be at Rome this winter, to meet, in a quiet and inoffensive way, in a private house, for the worship of God, conducted by a minister of the Gospel from their own country—or whether such a boon is to be denied them, however many Protestant American ministers may be in the Holy City, attracted thither by want of health, or any other cause.

We are happy to state that, not only has Mr. Cass acted in this affair as an American diplomatic agent should do, but also that our Consul has shown a similar spirit, and has expressed his great desire to have the religious service in question conducted in his hired apartment, but regretted that it was not sufficiently convenient in size and position for the purpose.

We sincerely hope that his Holiness may have the good sense to grant permission for the holding of this religious service. And yet we shall not be surprised to learn that he will do no such thing. What a commentary on the miserable prating of Bishop Hughes and his organ about the liberal nature of Romanism! Rome is afraid to let a few Americans have a religious service for their own benefit within the walls of the "Holy City." She demands liberty for *her* worship in every Protestant capital throughout Christendom; and even in the most intolerant portions of the Protestant world, her chil-

dren have long enjoyed the right to meet and worship God according to their own preferences. But she is far from being willing to reciprocate the favor. It is only within a short time that the English Protestants sojourning at Rome have been permitted to hold a religious service at that city—and that not *inside* but *outside* the walls! And it was only after great urgency that the Prussian Government, some twenty-five years ago, gained permission for a Protestant service (for the benefit of the many Germans who visit Rome) to be held in the house of the Prussian Ambassador, on the Capitoline Hill. Oh, the baseness of such intolerance. What contempt must it generate in the minds of all independent men.

But what art thou afraid of, Rome? Why not grant religious liberty to all thy one hundred and fifty, or two hundred millions of subjects—yes, *subjects, slaves?* Ah, thou knowest why thou art afraid. The entrance of the Bible, and Bible readers, and Bible distributors, and Bible preachers, into Italy, into Spain, into Austria, into South America, into Mexico, would trouble the midnight darkness which prevails in those countries, so far as religious faith, and we may add, civil and political rights, are concerned. The possession and perusal of the Word of God by the people would soon break down the double despotism of the prince and of the priest. Well, other times are coming, Rome. Thou art only preparing for thyself a more awful destruction.

Other Societies.

Bible Society in California.

The American Bible Society sent, some time ago, an agent to California to promote the distribution of the Sacred Scriptures. The following extracts from one of his recent reports to the Society will be read with interest.

"What time I have devoted to the Bible cause since I have been here, has been mostly occupied with conferring with those

friendly to the object, respecting the means to be used in promoting the cause in this country. We determined that it was expedient to form a Bible Society, to be called the San Francisco Bible Society, auxiliary to the American Bible Society. At a preliminary meeting of a few friends, it was decided to issue a call to the citizens of the place, to meet and unite in the formation of such a society. This

call was signed by one individual from each of the religious denominations here, excepting the Roman Catholic and Baptist. The Rev. Mr. Wheeler, of the Baptist Church, informed me courteously, but decidedly, that their influence must be given to a separate organization. The Episcopal, Presbyterian, Methodist and Congregational united in the call. Pursuant to the invitation a large and respectable number of citizens met at the Methodist Church, which was kindly granted to us, on the evening of Sunday, the 29th instant. I stated the object desired to be accomplished by the Parent Society in sending me to this country, and a nearer view of this place and region has confirmed the opinion that on these shores is speedily to arise a powerful commonwealth, and that San Francisco is to be the centre of a vast influence, which shall extend hence far and wide over the Pacific, and reach to remote quarters of the globe.

"After the statement of the designs of the Society a motion was made and seconded, which passed unanimously, that a society be formed. While a committee were preparing a constitution to report, the meeting was happily addressed by Frederick Billings, Esq.

"The officers are—President, John M. Finley, Esq. Presbyterian. Vice-Presidents, Rev. Dr. Ver Mehr, Episcopal; Rev. A. Williams, Presbyterian; Rev. W. Taylor, Methodist. Secretary, T. D. Hunt, Presbyterian. Treasurer, W. W. Caldwell, Presbyterian. Executive Committee, B. B. Coit, Presbyterian; Frederick Billings, Presbyterian; Millet McCord, Methodist; Frederick Hawley, Congregational.

"After the election of officers it was moved that a subscription be raised for the funds of the society, which was adopted. I felt a delicacy in respect to this movement, as I had said, in accordance with the opinion of some friends, that no demand would be made for money when I asked for the use of the room, but the feeling of the meeting was so strong in

favor of contribution, as to overflow the barriers of my discretion, and a sum was subscribed on the spot, amounting to two hundred dollars, eighty of which was paid in. By vote, several persons were made life members, a list of which I will send you, that I may receive their certificates."

Brooklyn City Tract Society.

A large audience assembled on Monday evening in the Plymouth Church, Brooklyn, on the occasion of the twentieth anniversary of the City Tract Society. The president, Rev. Dr. C. B. Cutler, rector of St. Ann's, was in the chair. The annual report was read by the secretary, Rev. Samuel T. Spear, pastor of the South Presbyterian Church. Among other interesting facts, it was mentioned that there were 407 visitors now engaged in distributing Tracts, an increase of nearly 150 over the number of last year. They have circulated in the city 151,692; among the shipping 25,753, and in the criminal institutions 12,577. They have also distributed 418 Bibles and 415 Testaments; gathered 416 children into Sabbath-schools; secured 560 signatures to the temperance pledge, and report 37 hopeful conversions. The statistics showed a degree of effort and an amount of good accomplished which should lead the Society to thank God and to take courage. Still the startling fact was brought out that about 60,000 persons in Brooklyn do not regularly attend the ministrations of the Gospel.

Methodist Mission in Germany.

Two letters have been received from the Rev. L. S. Jacoby, by the Rev. Dr. Nast, says the Christian Advocate. Mr. Jacoby arrived, with his family, at Bremen on the ninth of November, and his first letter is dated on the eleventh. One of his first acts was to visit a bookseller, to whom he had been recommended by Dr. M'Clintock, and from whom he ascertained that he could furnish fifteen hundred

pages for about sixty cents. He immediately placed in the hands of the printer a dozen Tracts which he had previously selected, and intends to prepare another for the especial benefit of emigrants, of whom more than fifty thousand annually sail from the port of Bremen for the United States. In behalf of these emigrants he calls upon the German societies in the American sea-ports, and in the principal cities in the interior, to establish private boarding houses, kept by trusty persons, to which he may recommend the emigrants, so that they may be saved from the necessity of spending any time in coffee houses and low taverns.

With regard to the establishment of the mission in Germany, he says that there are no legal obstacles to the holding of religious meetings, or the formation of societies. The Bremen law secures to every citizen "full liberty of faith and conscience," the right to hold social worship in private and public, and to form "new religious societies." The Hamburg constitution also contains similar provisions.

As an important aid in accomplishing the purposes of his mission, he desires to establish a Methodist paper in Germany, by means of which misrepresentations of Methodism in that country may be corrected, and essential aid be furnished to the emigrants, by giving them reliable information respecting the new homes they are seeking, and warning them against everything which may injure them. Many of these on leaving the land of their birth are supplied with Tracts or pamphlets in which "the moral darkness of the West,

with its three monsters—namely, Popery, Infidelity and Methodism—are portrayed in frightful colors; and they are told that Methodism is the most dangerous of the three, because, there Satan transforms himself into an angel of light." With five hundred dollars he could commence the publication of a semi-monthly paper, which he could send, with the postage paid, to any person in Germany, for one dollar and a half, or for one dollar without paying postage. The Germans are a reading people.

Bishop Hamline gave twenty dollars toward the five hundred needed to establish the paper in Germany.

We have seen a letter, say the editors of the Commercial Advertiser, of a late date, received from a highly respectable source in Bremen, which, in speaking of Mr. Jacoby, says that there is a prospect that the labors of this excellent man will be favorably received. The writer had attended several of the religious meetings held by Mr. J. in a large room, which was generally filled to overflowing. The missionary had been favorably received by those on whom he had called, and when it is borne in mind that Bremen is the depôt for the great mass of emigrants to this country, it is hoped he will be enabled to do much good to this interesting class of persons. In addition to the distribution of suitable tracts, the Board of Managers of the Missionary Society have authorized him to publish a small sheet monthly, giving such religious intelligence as may aid him in his ministerial labors. It is in contemplation to send another missionary to Bremen.

Miscellaneous.

General Washington's Funeral Sermon.

* Rev. Stephen B. Balch, D. D., who was for more than half a century the pastor of the Presbyterian Church in Georgetown, D. C. preached the Funeral Sermon over the remains of the Father

of his Country from the Book of Esther, 10 : 3. "For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed."

Poor, but Rich in Faith.

Mr. Le Brun, of Port Louis, Mauritius, mentions the following very gratifying instances of Christian liberality among the poorest of his flock:

"We are now busy in collecting shillings and pence for the chapel. The other day a poor African came to my door, with his two children, the one eight, the other ten years old. 'Well, my good man,' I said, 'what do you want?' 'Sir, I was yesterday at chapel, and I heard you say that you would be happy to receive some trifles for the debts of the chapel. Well, sir, on my way home I was saying to myself, could I not do something? Could I not give two shillings?—my conscience said, Yes, and more too—you couldst easily give eight shillings. Those little boys of mine said they must also give something too, and they have brought two shillings each.' So I received twelve shillings.

"A poor woman, who used formerly to pay one shilling every month, had not made her appearance for this purpose during the year, though she attended regularly at the chapel. I said nothing to her, knowing her poor circumstances; but at length she came to see me. 'Well, Mary,' I said, 'I have not seen you bringing your shilling, regularly every month, as you used to do.' 'No, sir,' she replied, 'but I am now come to pay for the year, and two months more, for I did not pay the last two months of the other year;' and she then placed in my hand fourteen shillings. 'My good woman,' said I, 'that is too much for you to give; I know you are poor; take half of this money back.' 'No, sir,' she said, 'I cannot; the money is not mine—it is the Lord's;' and I could not persuade her to take back even one shilling."

Aaron Burr as an Orator.

Few public speeches have produced a more marked and decided effect upon the audience, than the address of Mr. Burr, on taking leave of the Senate, in 1805.

He appeared before them under circumstances not the most favorable to success. The prejudices of his hearers were against him, for the most part strongly so. He was known to be a man of almost unbounded ambition. He had aspired to the highest office in the gift of the nation, and had failed to secure it. His prospects were blighted. His political career was now to terminate. Leaving the Senate, he was to bid adieu, at the same time, to all hopes of political distinction, and retire to private life a disappointed man. Not merely this. He was known, moreover, to be a man of little principle, whether political, or religious—a selfish man, whose own will was his only law, and who, in the pursuance of his chosen plans and enterprises, suffered no considerations of right or honor to impede his progress. He had been from the first a marked man—not more by his splendid abilities, than by the distrust with which the more prudent and sagacious statesmen of that age regarded his course. Washington had received him, when a youth, among his personal followers and aids, but never gave him his confidence. There was on him, at the time of which we speak, a still deeper disgrace. Hardly a year had elapsed since, on slight provocation, he had challenged one of the most pure-minded statesmen of the age, to mortal combat, and quenched the light of that noble life. His country had not forgotten nor forgiven the death of Hamilton.

Under all these disadvantages, Burr rose to make his parting address to the Senate. And such was the art and power of his address, as not only, for the time, completely to divest his hearers of their personal prejudices against himself, but entirely to enlist their sympathies, and win their admiration. The effect, as described by one who was present, was overpowering and most wonderful. The whole Senate were in tears, and so unmannered that it was half an hour before they could recover themselves sufficiently to come to order, and choose a Vice-President *pro tem*.

Afterwards, at the President's, two of the senators were relating these circumstances to a circle which had collected round them; one said he wished that the tradition might be preserved as one of the most extraordinary events he had ever witnessed; another senator being asked on the day following that on which Mr. Burr took his leave, how long he was

speaking; after a moment's pause, said he could form no idea—it might have been an hour, and it might have been but a moment; when he came to his senses he seemed to have awakened from a trance.

Taking into view all the circumstances, it would probably be difficult to find on record a case more fully exhibiting the power of true eloquence.

Notices of Books.

1. A MEMOIR OF LADY COLQUHOUN. By Rev. James Hamilton, D.D. (of London). Published by Robert Carter & Brothers. This admirable book we would most earnestly recommend to our readers. It is prepared with great taste and sound judgment. Dr. Hamilton is a young man, and yet he has written a number of charming books;—such as "Life in Earnest," "Mount of Olives," "Harp on the Willows," "Thankfulness," "Life of Hall," "The Happy Home,"—most of which, we believe, have been republished by the Carters. He is a man of distinguished talents, and of a very ardent piety—like that of Urquhart and McCheyne.

Lady Colquhoun was a daughter of Sir John Sinclair—one of the most useful men that Scotland has produced among the ranks of her nobility and gentry. The subject of the memoir of which we speak was remarkable for her unaffected and zealous piety, her amiable disposition, and her great benevolence. This book ought to have a great circulation among us. It is beautifully gotten up.

2. LOYOLA; AND JESUITISM IN ITS RUDIMENTS. By Isaac Taylor. Published by the Carters. This is a great work. This we might expect from the Author of the "NATURAL HISTORY OF ENTHUSIASM." There is a vein of profound philosophy running through every page of this book. It is not a book, however, which every body will read. It is a book which a great many people cannot read, for they have not minds or hearts to comprehend

it. Those who find their delight in reading the productions of Dickens, and Eugene Sue, and Lamartine, (especially his auto-biography,) James, Dumas, *et id omne genus*, will find in this LOYOLA of Mr. Taylor, a book surpassing the calibre of their intellects, and they will do well to let it alone. But to those who *can* think, this volume may be commended, for it will furnish them a rich repast.

3. JOHN HOWARD, AND THE PRISON-WORLD OF EUROPE. By Hepworth Dixon. Published by the Carters. In this volume of 400 pages 12mo. beautifully printed, we have, at last, a life of the great English philanthropist worth reading. The Introductory Essay, by Rev. Richard W. Dickinson, D. D. is a capital one, and is a suitable portico for the noble temple. Of the subject of this Memoir, and of his wonderful efforts in behalf of degraded humanity, which this volume records, we need say nothing. Yet we cannot refrain from giving the following passages from a notice of this book which is contained in a recent number of the London Watchman:

"Had Howard lived in what are called the heroic ages, he must have been placed foremost in the *castus* of the demigods. Jason did not brave stronger perils, nor Hercules perform more gigantic labor, nor Theseus show more undaunted heroism, than the Christian philanthropist. He tracked the plague to its lair in the pest-houses of Constantinople and Smyrna—he cleansed the worse than Augean foulness of the prison-dens—he taxed to

the utmost, and for long years kept in constant exercise, the mighty enginery of his steadfast and fervid Christian energies in pleading the cause, and righting the wrongs, of the captive and oppressed. Before the might and right of his calm and stern reproof, the most exalted despot was humbled and abashed, and the most inveterate hardness and effrontery were cowed and made to quail. The great vied in honoring him, the good in doing him reverence.

"The profligate and magnificent Catherine of Russia, would fain have distinguished him with almost royal honors; the Pope of Rome, (Pius VI, one of the best in his line,) would not be content without receiving in private, conversing with, and blessing, the unyielding British Democrat and Protestant Dissenter. Never did he bow knee to royalty, nor utter flattery to crowned head; but in the uprightness of a heroic and Christian manhood, he walked through the kingdoms of the earth a beneficent presence and a corrective power.

"Such was Howard—need we say that he was a deeply religious man? Only Christianity could have implanted and nurtured such goodness and greatness as his. Christian truth, Christian courage, and Christian love—these were the elements of Howard's majestic character. Of the volume before us we need say little. It is, we suppose, likely to be the most popular of the lives of Howard which have yet appeared. The writer has done his work *con amore*, and a very interesting volume is the result."

4. DAILY BIBLE ILLUSTRATIONS; BEING ORIGINAL READINGS FOR A YEAR. By the Rev. Dr. Kitts. Such is the title of a most valuable work, in four volumes duodecimo, which the Carters have in press, and which will appear about the first of March. This excellent work relates to those things in Sacred History, Biography, Geography, Antiquities and Theology, which will enable a reader of the Scriptures to understand them more

readily and fully. The results of much reading and study are here set forth in a very simple and unpretending way. Every Biblical scholar is aware that a flood of light may be shed on many passages of the Holy Volume, which would otherwise be obscure, by an intimate acquaintance with the manners, customs and ideas of Eastern nations.

5. MAHOMET AND HIS SUCCESSORS. By Washington Irving. The first volume, that embracing the life and character of the Prophet of Mecca, is the only one which has yet appeared. It is published by Putnam. We have read it with great interest. It is written with all the ease, grace and good taste which characterize the works of its gifted and amiable author, who has done so much for the honor of his country's literature. It is just such a life of Mahomet as the people need. We think that Mr. Irving has taken a true view of the character of the author of Islamism—first a sincere enthusiast, and then an ambitious lawgiver, and finally a stern and cruel conqueror.

6. THEOPHANY, OR THE MANIFESTATION OF GOD IN JESUS CHRIST; WITH A SUPPLEMENT, TOUCHING THE THEORIES OF THE REV. DR. BUSHNELL. By Robert Turnbull. This is a work of much value on some of the most important doctrines of Christianity. The author is a gifted and highly esteemed pastor of a Baptist Church in Hartford, Connecticut. The American public is indebted to his pen for several excellent books, such as a translation of some of Professor Vinet's best Discourses, (which Mr. Turnbull has published under the appropriate title of "Vital Christianity,") the "Genius of Scotland," and the "Genius of Italy." To these he has added the work whose title stands at the head of this notice, and which, we are pleased to say, has reached a second edition. This book is published by Bockett, Fuller & Co. Hartford, Connecticut, and is for sale at the book-stores of this city.

8. LETTERS TO YOUNG MEN, FOUNDED ON THE HISTORY OF JOSEPH. LETTERS ON PRACTICAL SUBJECTS, TO A DAUGHTER. Both are from the pen of the Rev. Dr. Sprague, and are published by E. H. Pease & Co. Albany. They have both been well received by the Christian Public, the former (though published but a few years) having reached the *seventh* edition, and the latter, the *ninth* American. This is no more than they richly merit. We wish that they were in the hands of every young gentleman and young lady in our country. They are full of the best counsels, expressed in the happiest manner. They are also beautifully printed. We earnestly recommend these two volumes to all our youthful readers.

8. SERMONS BY THE LATE REV. JAMES RICHARDS, D. D. with an ESSAY ON HIS CHARACTER. By William B. Sprague, D. D. Such is the title of a beautiful 12mo. volume, embracing twenty admirable Sermons and Discourses of the late Dr. Richards; published by E. H. Pease & Co. Albany. These Sermons have been selected with much judgment, and are truly rich and instructive. Dr. Richards was one of the best preachers of his day. He had few equals, still fewer superiors. The Introductory Essay on his character is worthy of the pen that wrote it.

9. RECOLLECTIONS OF NETTLETON, AND THE GREAT REVIVAL OF 1820, by the Rev. R. Smith, is a very interesting little volume, also published by E. H. Pease & Co. Albany. It is a well executed attempt to set forth Mr. Nettleton's peculiar mode of presenting the truth, and of dealing with the awakened conscience. Mr. N. was no common man. He was the most philosophical preacher we have ever heard. We mean by this that he better understood the true mode of causing the Gospel to reach the human mind than any other preacher we have ever known. The little volume which we have just named is worthy of an extensive circulation.

10. MEMOIRS OF THE REV. WALTER M. LOWRIE, MISSIONARY TO CHINA. Published by Robert Carter & Brothers, New-York. This is a most valuable contribution to what may be called our *Missionary Literature*. The subject of these Memoirs was cut off—to human view—prematurely, by a violent death, on the coast of China, August 19, 1847, when he had just reached the middle of his twenty-ninth year, and was well entered upon what his friends and the Church had fondly hoped would be a long career of eminent usefulness. But his LORD judged it to be best for His great plans—best, perhaps, for the accomplishment of the work in which the youthful missionary was so heartily engaged—best for the advancement of the Church in what ought to be her great interest—her noblest work—that of spreading the Gospel throughout the world, to take him to Himself.

This volume contains five hundred closely printed pages octavo, and yet its contents are all so interesting that we could not desire to see them curtailed. It is a most valuable work for our theological students—especially those who are thinking of Missions, (and all should be thinking *seriously* of them,) as well as for all who would be well-informed Christians.

11. THE GALLERY OF ILLUSTRIOUS AMERICANS, is the title of a work which probably surpasses in mechanical beauty and value, any previous publication of the kind. It will be completed in twenty-four numbers, each of which, appearing semi-monthly, is to contain a splendid engraving of some distinguished character, accompanied by a biographical sketch from the pen of Mr. C. Edwards Lester. The first number of this publication, which deserves, for its literary and artistic merit, a high degree of popularity, gives a striking likeness of President Taylor, engraved from a daguerreotype taken for the purpose. Published by Brady, d'Avignon & Co. New-York.

View of Public Affairs.

We cannot see far into the future, and generally speaking, the little we can see, or think we see, looks dark. But we are certainly disposed to believe that the portentous clouds which have been hanging on our horizon for some time past, and which have been becoming denser and blacker and more menacing the last few months, are beginning to disperse. The scene begins to lighten up a little. Blessed be God for it! Since the delivery of Mr. Clay's first speech, about the first of February, in which he brought forward his series of propositions, and gave a running commentary on them, our hopes have grown stronger. His masterly speeches on the sixth and seventh of that month, have done much, we are sure, to promote a better spirit on all sides. No man in the country could have brought forward these propositions with better chances of being heard and heeded. The advanced age of the speaker, his distinguished services to his country through a long life, his well-known spirit of conciliation and patriotism—so signally manifested in the House of Representatives in 1820, and in the Senate in 1832—his being a man of the south by birth and residence, and yet well acquainted with the north, where he has many devoted friends, and his wonderful powers of speaking, are all combined to make him *the man* to say what he did. We have read his speeches with great care, and cannot but admire the kind, the respectful, the truly courteous manner in which he refers to all, living or dead, whom he had occasion to mention. This is truly magnanimous. We have been greatly pleased with the way in which he referred to his old rival—never in a bad sense a rival—Mr. Calhoun. What an example this to the younger and less distinguished members of Congress, some of whom are sadly deficient in this noble elevation of soul! We know nothing in the intercourse of men to compare with that deference, that profound and delicate treatment of each other, and of all others, which characterize all truly great and pure minded men, of every profession. The opposite spirit which is, alas, infinitely more common, is truly deplorable and despicable.

We were much gratified by Mr. Clay's appeal, amounting even to prayer, to the Great Source of all true wisdom, as well as the Sovereign Arbiter of Nations. May this spirit be greatly augmented among our senators and representatives; for it is our best security against the evils of anarchy, division, disunion—civil war!

At the time of our writing these paragraphs, it is impossible to judge with certainty what will be the effect of the propositions of Mr. Clay; but we confidently hope that this threatening storm will soon break away, and the sun of our happiness and joy burst forth from behind the clouds which conceal at present his glorious face. "*To the cross!*" "*On your knees!*" the late Archbishop of Paris used to say in his eloquent and peculiar French style to the "faithful" in his diocese, at the commencement of Lent; so we would say

to our Christian friends and patrons, "*pray, pray earnestly, pray daily to our Heavenly Father that He would graciously interpose to save us.*" And He will hear.

The dreadful calamity by which more than one hundred persons were either hurried, instantly for the most part, into eternity, or greatly injured by the bursting of a steam-boiler in Messrs. Taylors' machine establishment in Hague-street, in this city, on the fourth ultimo, struck all with horror and grief, and plunged many families into the deepest poverty and distress. May God sanctify this dreadful event to them and to all. As usual, people are divided in opinion as to the *cause* of this catastrophe, as well as to its *authors*, whether through carelessness, incompetency, or a reckless inattention. Perhaps the investigation, on the part of the proper authorities, will throw some light on the subject. At all events, it is high time that our Legislatures should make some effectual provision for the examination, by competent engineers, of *every steam-engine* which is any where used, and for whatever purpose.

The news from the Old World is not without importance, and yet is not of a very marked nature. The market in Europe for many of our natural productions continues to be favorable for the most part. There may not be an adequate supply, in some districts of Ireland, and perhaps some other countries in Europe, of the necessaries of life, but there is reason to believe that there will be no distressing famine.

The King of Prussia finds some difficulty in getting his Parliament to agree to such modifications in the constitution as he desires, and which relate chiefly to a hereditary peerage—a feature in the proposed constitutional government of the country upon which his majesty has greatly set his heart—as most monarchs would be likely to do.

It is said that the Emperor of Russia is concentrating his pecuniary resources, and even abandoning, for a time, some of his great internal improvements, for the purpose of making a grand military movement in some direction in the spring. The conjecture is worth no consideration. It is more likely that he finds it not easy to reimburse the expenses of the Hungarian expedition. Russia is a poor country, so far as *money* is concerned.

It would seem that the difficulties between Russia and Austria, on the one hand, and Turkey on the other, are in process of adjustment. The pertinacity with which both the former powers demand the guarding of certain Poles and Hungarians, in fortresses, by the Turks, and the employment of those who have turned Mussulmen in parts as distant as possible from Russia and Austria, demonstrates that there is no ordinary danger apprehended by them, from some quarter or other, to the present apparent tranquillity. It is quite certain now, we suppose, that the noble Kossuth will, before long, be able to quit Turkey, and seek a refuge in a free country.

There is nothing in the political affairs in the rest of Europe which merits, our attention, save that the government of France deviates more and more, every day, from the spirit and the letter of the constitution, and seems to be

preparing the way for a *coup d'état*; but who is the Cæsar, the Cromwell, or the Napoleon? Time must tell us.

The late dispatch of Lord Palmerston to Lord Elgin shows, what any man who knows much of the character of the English nation and government might have expected, that England will not readily part with Canada, whether to be annexed to the United States, or become an independent country. When did England ever manifest such a spirit? We say nothing of the wisdom or policy of such a course.

Finally: It seems to be certain that the Privy Council of her Majesty have decided against the Bishop of Exeter in the famous Gorham case, that is, has reversed the decision of Sir Jenner Fust, in the Court of Arches. The details of the case, however, have not reached us. May the blessed Head of the Church so direct in this very grave matter, on which so much is depending, as that truth shall be promoted and His blessed kingdom be advanced in the British realm, and throughout the world.

Receipts

*On behalf of the American and Foreign
Christian Union, for the month ending
10th February, 1850.*

MAINE.

South Paris Cong. Soc'y to make Dea. Elisha Morse, L. M.	25 00
Portland—Alvina Cross,	2 00

NEW HAMPSHIRE.

Fisherville—Ch. col. per Rev. Isaac Knight,	8 00
Hollis—Benevolent Association, to make Rev. Mr. D. Gordon, L. M.	43 00
Windham—Balance to constitute Rev. Loren Thayer, L. M.	18 00
Dover—James Ketchum, in part for L. M.	5 00
A Friend in America,	2 00
Amherst—Cong. Ch.	36 00
New Ipswich—Cong. Ch.	17 00
Mt. Vernon—Cong. Ch.	16 00
Merrimack—Cong. Ch.	24 00
Jeffrey—Dea. H. Spaulding,	1 00

MASSACHUSETTS.

Brookville—Timothy Walker, for L. M.	10 00
New Bedford—Wm. st. Baptist Ch. to make Rev. Rufus Babcock, L. D. in part,	50 00
Woburn—John N. Collier, an old sailor	2 00
Monson—Alfred Ely, for L. M.	30 00
Leominster—A little Girl	50
Do. A little Boy,	1 00
Collection to support a colporteur in France, and make Leonard Burrage and A. H. Merriam, L. M.	72 94
East Medway—Cong. Soc'y in full, to make Rev. Sewall Harding and Timothy Walker Life Members,	51 31
Sudbury—Rev. J. Ballard's Society in full, to make Mrs. Nancy M. Jones, and Mrs. Lucy B. Brown, L. M.	50 00
Salem—Tabernacle Ch. to make Rev. S. M. Worcester, L. D.	125 00
Cambridge Port—Mrs. Elizabeth Havens,	4 00
A Lady to constitute Rev. Charles B. King Life Member,	30 00
Sheffield—A balance,	5 00

CONNECTICUT.

Lisbon—First Cong. Ch. and Soc'y collection,	7 00
Bridgeport—Mrs. Rhoda Wheeler, to make her son Dwight Morris, L. M.	30 00
Lisbon—Mrs. M. Huntington, to make George Wilson Huntington, L. M.	30 00
Chester—A. S. Chesebrough,	3 00
Upper Middletown—in part to constitute Rev. George A. Bryan, L. M.	17 58

NEW-YORK.

Yonkers—J. Jennings,	5 00
Angelica—Mrs. Palmer,	1 00
Chester—Presbyterian Ch	6 25
N. Y. City—A Friend,	1 00
J. W. D.	5 00
Durham—L. H. Fellows,	10 00
Lansingburgh—Miss C. Falconer,	3 00
N. Y. City—Samuel Dunshee,	5 00
John D. Dix,	10 00
Phelps—John Bement	10 00
Clarkson—Cong. Ch.	12 53
Edwin Wadham's 2d. payment for L. M.	5 00
Brookport—Presb. Ch. to make S. S. Sheldon Esq. and Rev. Hiram Greig, L. M.	62 60
Mrs. Lydia Gifford, in part for L. M.	20 00
Wilson—Presb. Ch. in part	16 59
Baptist Church,	6 79
Scottville—Presb. Ch.	19 87
Jamestown—Cong. Ch. a balance,	4 12
West Almond,	1 00
Cayuga—Presb. Ch.	37 00
Brighton—Cong. Ch.	19 66
Fairport—Cong. Ch.	6 62
Nunda—Presb. Ch. to make Mrs. M. J. Lusk, life member,	35 00
Baptist Church,	9 50
Josiah Bradley, in full for L. M.	20 00
Brooklyn—Third Presb. Ch.	36 05
N. Y. City—Presb. Ch. University Place, to make James Brown, L. D.	100 00
Frederick H. Bartholomew, in full for L. M.	10 00
Pearl street Presb. Ch.	51 03
Hugh Aikman,	10 00
Kingsboro—Cong. Ch.	50 00

NEW JERSEY.

Cadwell—Presb. Ch.	2 00
Hanover—First Presb. Ch. to constitute Rev. George J. King, L. M.	30 00

PENNSYLVANIA.

Lewistown—E. Risharoquillas ch. collection,	19 12
Honesdale—A Friend,	10 00

MARYLAND.

Port Deposit—John Carson	3 00
Baltimore—Mrs. C. B.	20 50

VIRGINIA.

Winchester—Ladies of Ep. Ch. in full, to make Rev. C. Walker, L. M.	25 00
Richmond—First Presb. Ch. to make Rev. T. V. Moore, L. D.	174 00
Second Bapt. Ch. to make Rev. J. L. Reynolds life member,	25 50
Rev. Mr. Hodges' Ch.	10 75
Dr. Wharton,	3 00
Grove-st. Bapt. Ch.	20 12
First Baptist Church Collection,	91 40
Rev. Mr. Read's Ch. to make him L. D.	101 80
Farmerville—Presb. Ch.	40 25
Methodist Ep. Ch.	13 50
Lynchburg—Rev. Mr. Newline, Presb. Ch.	35 50
Rev. Mr. Vaughn, Presb. Ch.	25 50
Prot. Methodist Ch.	9 61
Methodist E. Ch.	3 50
College Ch. Rev. Dr. Bird,	30 25
College and Seminary collection,	14 95
Professor Martine,	3 00
P. Edwards, Presb. Ch. collection,	7 79
Petersburg—Presb. Ch.	96 81
A. G. McIlwain, to make Rev. A. B. Van Zandt, L. M.	30 00
Gettysburg—Methodist E. Ch.	22 87

OHIO.

Columbus—Trinity Church,	18 12
Tinker's Creek—Balance collection,	50
Newburg—M. E. Ch. collection in part,	6 50
Warrenville—M. E. Ch. collection,	1 95
South West—M. E. Ch.	50
Chayrin Falls—Cong. Ch. collection,	3 75
Rev. Josiah Hopkins,	1 00
Harvey White,	14 00
Cleveland—M. E. Church,	4 85
Individuals in Presb. Ch.	9 87
Twinebury—M. E. Ch. in part,	1 58
Cong. Ch.	9 00
Dr. Stevens	2 00
Ohio City—M. E. Church collection,	2 20
Streetsborough—Presb. Ch.	9 00
Barton—M. E. Church,	4 85
Individuals in Cong. Ch.	13 78
Hamden—M. E. Church,	55
Cong. Church,	3 60

Morgan—Cong. Ch. in full to make Rev. A. Palmer, L. M.	7 13
Williamsfield Center—Cong. Ch.	4 26
Williamsfield and Wayne—Cong. Ch. in part, which with former collection will make	
Rev. Geo. Roberts, L. M.	5 71
Millford—S. West,	3 00
Oxford—Mrs. Lake,	1 00
Cincinnati—Dr. Pulte,	10 00

ALABAMA.

Mobile—Mr. Dorsay, per Rev. Thomas Castleton,	20 00
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WISCONSIN.

Galena—First Presb. Ch.	9 45
Second Presb. Ch.	28 00
South Presb. Ch. to make Rev. Hugh B. Gardner, life member,	30 00
Meth. Epis. Church Collection,	3 85
Plattsville—M. E. Ch. collection	5 00
Cong. Church,	7 20
Hazel Green—United Meeting,	12 05
Mrs. Curtis	4 90
Cash,	20

SOUTH AMERICA.

Buenos Ayres—A. Lyons Van Blarcon, by Rev. Mr. Norris, Brooklyn,	10 00
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MORTIMER DE MOTTE,

Treasurer Am. & For. Christian Union.

New-York, Feb. 10, 1850.

Donations for Portuguese.

Timothy Walker, Rockville, \$8. Two Friends, 14. Mrs. A. M. Jones, Wilmington, Del. 2. Rev. C. H. Nourse, Md. 1 50. R. C. Holmes, N. Y. 2. Anonymous, Portland, Me. 10. Associate Reformed Cong. Mt. Nebo, 13. Associate Reformed Congregational, Sugar Creek, 10. Associate Ref. Cong. Sunbury, 8. Wm. M. Case, 3. Mrs. M. Campbell, Pa. 1 50. L. Noble, O. 1 50. A Friend, Pittsburg, 3. Susan B. Monia, Del. 2. Mrs. Loper, Coopers-town, N. Y. 5. Rev. C. D. N. 25 cents. A little Girl, Salem, Mass. 13 cents. Jonathan Woodman, Cazenovia, N. Y. 3. N. R. Centerville, Mich. 5. Rev. Mr. Bascom's Ch. Chicago, 71. Dr. Tucker's Ch. do. 50. Rev. Mr. Raymond's Ch. do. 22. Collection at Waverly, Ill. 50. Rev. L. Justiniani, Cong. coll. 38. Member of Bapt. Ch. Buffalo, 1 25. One bbl. of clothing from Hannah Nichols, Ridgeport. All the boxes and money from South Abington and E. Bridgewater have been received, in all, one trunk, and two boxes, and \$35.

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